The Churchman

REV. HENRY N. HUDSON, EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 39.—WHOLE NUMBER 1131.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, NOVEMBER 27, 1852. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH,	At 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH,	8 " " 5 "
" CHURCH OF THE ANNUNCIATION,	9
" CHURCH OF THE HOLY COMMUNION	8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.	
" EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days, 6 P. M.
CHURCH OF THE NATIVITY,	9
CHURCH OF THE TRANSFIGURATION, ¼ to 9 A. M.	6 P. M.
GRACE CHURCH BROOKLYN HEIGHTS,	9 " 5 "
On Fridays, Evening Prayer with Lecture at	8 "
ST LUKE'S CHURCH, Brooklyn,	8¼ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.	

Calendar for November.

28 First Sunday in Advent.
30 St. Andrew.

DECEMBER.

5 Second Sunday in Advent.
12 Third Sunday in Advent.
15, 17, 18 Ember Days.
19 Fourth Sunday in Advent.
21 St. Thomas, Apostle.
25 CHRISTMAS DAY.
26 First Sunday after Christmas and St Stephen, the Martyr.
27 St. John, Evangelist and Apostle.
28 Holy Innocents.

Poetry.

All Saints' Day.

November 1.

Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.
—*Revelation* vii. 3.

[O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for those who unfeignedly love Thee, through Jesus Christ our Lord. *Amen.*]

Why blow'st thou not, thou wintry wind,
Now every leaf is brown and sere,
And idly droops, to thee resign'd,
The fading chaplet of the year?
Yet wears the pure aerial sky
Her summer veil, half drawn on high,
Of silvery haze, and dark and still
The shadows sleep on every slanting hill.

How quiet shows the woodland scene!
Each flower and tree, its duty done,
Reposing in decay serene,
Like weary men when age is won;
Such calm old age as conscience pure
And self commanding hearts ensure,
Waiting their summons to the sky,
Content to live, but not afraid to die.

Sure if our eyes were purg'd to trace
God's unseen armies hovering round,
We should behold by angels' grace
The four strong winds of Heaven fast bound,
Their downward sweep a moment stayed
On ocean cove and forest glade,
Till the last flower of Autumn shed
Her funeral odors on her dying bed.

So in Thine awful armory, Lord,
The lightnings of the judgment day
Pause yet awhile, in mercy stor'd,
Till willing hearts wear quite away
Their earthly stains; and spotless shine
On every brow in light divine
The Cross by angel hands impres'd,
The seal of glory won, and pledge of promis'd rest.

Little they dream, those haughty souls
Whom empires own with bended knee,
What lowly fate their own controls,
Together linked by Heaven's decree—
As bloodhounds hush their baying wild
To wanton with some fearless child,
So Famine waits, and War with greedy eyes,
Till some repenting heart be ready for the skies.

Think ye the spires that glow so bright
In front of yonder setting sun,
Stand by their own unshaken might?
No—where th' upholding grace is won,
We dare not ask, nor Heaven would tell,
But sure from many a hidden dell,
From many a rural nook unthought of there,
Rises for that proud world the saint's prevailing prayer.

Oh, champions blest, in Jesus' name;
Short be your strife, your triumph full,
Till every heart has caught your flame;
And, lighten'd of the world's misrule,
Ye soar those elder saints to meet,
Gather'd long since at Jesus' feet,
No world of passions to destroy,
Your prayers and struggles o'er, your task and praise all joy.

KEBLE

From the Knickerbocker.

To a Cluster of Autumn Flowers.

BY J. CLEMENT.

Lone children of the sylvan shade,
Born with the frost of Autumn chill,
Your virgin blossoms soon must fade,
Your dirge be sung by yon sad rill.

Unseen by human eye ye came;
Ye flourish, to the world unknown,
And, perishing, shall leave no name,
No blessing which the world will own.

Yet, though unprized, unknown your worth,
And passing brief your hermit reign,
To Wisdom's hand you owe your birth,
Which never fashions aught in vain.

The fragrance which you send abroad,
Like incense sweet of secret prayer,
Is scattered by an unseen God,
And blessings o'er the earth will bear.

Selected Matter

The Duke of Wellington.

Religious services in honor of the Duke of Wellington were held in Calvary church, New York, on the evening of Thursday, the 18th. The following account of them is from the New York *Herald*. The sermon, of which the *Herald* gives a full report, was by the Rev. Dr. Vinton, of Grace church, Brooklyn. As it is much too long for our columns, we must content ourselves with saying, that it was such as was to have been expected from the worthy and accomplished divine. The occasion was indeed a noble one, and the speaker was nowise unequal to it. His text was—"The last enemy is Death."

The British residents in this city observed the occasion of the funeral of the Duke of Wellington in London with appropriate and imposing religious ceremonies, last evening. The Reverend Doctor Hawks having placed Calvary church at their disposal, at about eight o'clock in the evening the sacred edifice was thronged to overflowing with a congregation of persons of highest worth and respectability. The ladies were dressed in deep mourning, and the gentlemen, in addition, wore rich badges upon the left arm. The Right Reverend Bishop Wainwright, of the diocese of New York, presided over the ceremonial with great dignity. He was supported by twelve clergymen—six being ranged upon his right, and six upon his left hand, extending from his chair around each side of the communion table, to the reading desk. The clergymen were all habited with a deep mourning scarf over their robes. The reading desk was surrounded in front by a most brilliant array of naval and military officers, and diplomatic functionaries, in full uniform, and official dress. We noticed His Excellency General Mosquiro, ex-President of New Granada, their Excellencies the Consuls General of Prussia, Austria, and Spain, the Consul General of the Netherlands, his Excellency General Herran, Col. Sands, Col. Steptoe, and a large number of officers of the army of the United States; Brigader Generals Hall and Morris, of the New York State Militia, each accompanied by his staff; Major Hagadorn and also a number of distinguished officers of the American navy. The British Consul, Mr. Barclay, had been called from the city a few days ago, and was, consequently, not present.

Rev Dr. McMurray, of the Diocese of Toronto, Canada West, said Evening Prayer throughout. The 15th chapter, v. 20, of the 1 Cor. was substituted for the 2d lesson. The "Gloria in Excelsis" was by Tallis; the chants by the Duke of Wellington, and his father the Earl Mornington. After prayer, a quartette from "The Last Judgment," by Spohr, was sung; and after the Oration, Mad. Bouchelle sang Handel's "I know that my Redeemer liveth"—from the "Messiah." The Right Rev. Bishop Wainwright then said the prayer for the Burial Service, and pronounced the Benediction.

The following character of the great Duke is copied from the London *Times*. The theme is so grand, and the handling thereof so able, that our readers, we cannot doubt, will be pleased to have the matter before them: that they ought to be pleased, need not be said. As a combination of the Christian, the Statesman, and the Warrior, Wellington was far ahead of any thing else that our age has produced. For fifty years the world has been ringing in honor of his achievments in the field: his qualities as a senator and statesman, though much less spoken of, are hardly less deserving of praise. Those who are best acquainted with his despatches will be most apt to agree with us, that he could both do things worthy to be written, and write things worthy to to be read. There is indeed much comfort in having such great beings amongst us as Wellington and Webster; and we may well be nobly-sad to think that they are gone. Meanwhile, their great thoughts, great acts, and great characters survive for our good.

If aught can lessen this day the grief of England upon the death of her greatest son, it is the recollection, that the life which has just closed leaves no duty incomplete and no honor unbestowed. The Duke of Wellington had exhausted nature and exhausted glory. His career was one unclouded longest day, filled from dawn to nightfall with renowned actions, animated by unfailing energy in the public service, guided by unswerving principles of conduct and of statesmanship. He rose by a rapid series of achievements which none had surpassed to a position which no other man in this nation ever enjoyed. The place occupied by the Duke of Wellington in the councils of the country and in the life of England can no more be filled. There is none left in the army or the Senate to act and speak with like authority. There is none with whom the valor and the worth of this nation is so incorporate. Yet, when we consider the fulness of his years and the abundance of his incessant services, we may learn to say with the Roman orator, "*Satis diu vixisse dicito*," since, being mortal, nothing could be added either to our veneration or to his fame. Nature herself had seemed for a time to expand her inexorable limits, and the infirmities of age to lay a lighter burden on that honored head. Generations of men had passed away between the first exploits of his arms and the last counsels of his age, until, by a lot unexampled in history, the man who had played the most conspicuous part in the annals of more than half a century became the last survivor of his contemporaries, and carries with him to the grave all living memory of his own achievements. To what a century, to what a country, to what achievements, was that life successfully dedicated! For its prodigious duration—for the multiplicity of contemporary changes and events, far outnumbering the course of its days and years—for the invariable and unbroken stream of success which attended it from its commencement to its close, from the first flash of triumphant valor in Indian war to that senatorial wisdom on which the Sovereign and the nation hung for counsel to its latest hour—for the unbending firmness of character which bore alike all labor and all prosperity—and for unalterable attachment to the same objects, the same principles, the same duties, undisturbed by the passions of youth and unrelaxed by the honors and enjoyments of peace and of age—the life of the Duke of Wellington stands alone in history. In him, at least, posterity will trace a character superior to the highest and most abundant gifts of fortune. If the word "heroism" can be not unfairly applied to him, it is because he remained greater than his own prosperity, and rose above the temptations by which other men of equal genius, but less self-government, have fallen below their destinies. His life has nothing to gain from the language of panegyric, which would compare his military exploits or his civil statesmanship with the prowess of an Alexander or a Cæsar, or with the astonishing career of him who saw his empire overthrown by the British General at Waterloo. They were the offspring of passion and of genius, flung from the volcanic depths of revolution and of civil war to sweep with meteoric splendor across the earth, and to collapse in darkness before half the work of life was done. Their violence, their ambition, their romantic existence, their reverses, and their crimes will for ever fascinate the interest of mankind, and constitute the secret of their fame, if not of their greatness. To such attractions the life and character of the Duke of Wellington present no analogy. If he rose to scarce inferior renown, it was by none of the passions or the arts which they indulged or employed. Unvanquished in the field, his sword was never drawn for territorial conquest, but for the independence of Europe and the salvation of his country. Raised by the universal gratitude of Europe and of this nation to the highest point of rank and power which a subject of the British monarchy could attain, he wore those dignities and he used that influence within the strictest limits of a subject's duty. No law was ever twisted to his will, no right was ever sacrificed by one hair's breadth for his aggrandizement. There lived not a man, either among his countrymen or his antagonists, who could say that this great Duke had wronged him; for his entire existence was devoted to the cause of legal authority and regulated power. You seek in it in vain for those strokes of audacious enterprise which in other great captains, his rivals in fame, have sometimes won the prize of crowns or turned the fate of nations. But his whole career shines with the steady light of day. It has nothing to conceal, it has nothing to interpret by the flexible organs of history. Everything in it is manly, compact, and clear; shaped to one rule of public duty, animated by one passion—the love of England, and the service of the Crown.

The Duke of Wellington lived, commanded, and governed in unconscious indifference or disdainful aversion to those common incentives of human action which are derived from the powers of imagination and of sentiment. He held them cheap, both in their weakness and in their strength. The force and weight of his character stooped to no such adventitious influences. He might have kindled more enthusiasm, especially in the early and doubtful days of his Peninsular career; but in his successful and triumphant pursuit of glory her name never passed his lips, even in his addresses to his soldiers. His entire nature and character were moulded on reality. He lived to see things as they were. His acute glance and cool judgment pierced at once through the surface which entangles the imagination or kindles the sympathy of the feelings. Truth, as he loved her, is to be reached by a rougher path and by sterner minds. In war, in politics, and in the common transactions of life, the Duke of Wellington adhered inflexibly to the most precise correctness in word and deed. His temperament abhorred disguises and despised exaggerations. The fearlessness of his actions was never the result of speculative confidence, or foolhardy presumption, but it lay mainly in a just perception of the true relation in which he stood to his antagonists in the field or in the Senate. The greatest exploits of his life, such as the passage of the Douro, followed by the march on Madrid, the battle of Waterloo, and the passing the Catholic Relief Bill, were performed under no circumstances that could inspire enthusiasm. Nothing but the coolness of the player could have won the mighty stakes upon a cast apparently so adverse to his success. Other commanders have attained the highest pitch of glory when they disposed of the colossal resources of empires, and headed armies already flushed with the conquest of the world. The Duke of Wellington found no such encouragement in any part of his career. At no time were the means at his disposal adequate to the ready and certain execution of his designs. His steady progress in the Peninsular campaigns went on against the current of fortune till that current was itself turned by perseverance and resolution. He had a clear and complete perception of the dangers he encountered, but he saw and grasped the latent power which baffled those dangers and surmounted resistances apparently invincible. That is precisely the highest degree of courage, for it is courage conscious, enlightened, and determined.

Clearness of discernment, correctness of judgment, and rectitude in action, were, without doubt, the principal elements of the Duke's brilliant achievements in war, and of his vast authority in the councils of his country, as well as in the Conferences of Europe. They gave to his determinations an originality and vigor akin to that of genius, and sometimes imparted to his language in debate a pith and significance at which more brilliant orators failed to arrive. His mind, equally careless of obstacles and of effect, travelled by the shortest road to its end; and he retained, even in his latest years, all the precision with which he was wont to handle the subjects that came before him, or had at any time engrossed his attention. This was the secret of that untaught manliness and simplicity of style that pervades the vast collection of his despatches, written as they were amidst the varied cares and emotions of war; and of that lucid and appropriate mode of exposition which never failed to leave a clear impression on the minds of those whom he addressed. Other men have enjoyed, even in this age, more vivid faculties of invention and contrivance, a more extended range of foresight, a more subtle comprehension of the changing laws of society and the world. But the value of these finer perceptions, and of the policy founded upon them, has never been more assured than when it was tried and admitted by the wisdom and patriotism of that venerable mind. His superiority over other men consisted rather in the perfection of those qualities which he preeminently possessed than in the variety or extent of his other faculties.

These powers, which were unerring when applied to definite and certain facts, sometimes failed in the appreciation of causes which had not hitherto come under their observation. It is, perhaps, less to be wondered at that the soldier and the statesman of 1815, born and bred in the highest school of Tory politics, should have miscarried in his opinion of those eventful times which followed the accession of William IV., than that the defeated opponent of Reform in 1831 should have risen into the patriot senator of 1846 and 1851. Yet the Administration of 1828, in which the Duke of Wellington occupied the first and most responsible place, passed the Catholic Emancipation Act, and thereby gave the signal of a rupture in the Tory party, never afterwards entirely healed, and struck the heaviest blow on a system which the growing energies of the nation resented and condemned. Resolute to oppose what he conceived to be popular clamor, no man ever recognized with more fidelity the claims of a free nation to the gradual development of its interests and its rights; nor were his services to the causes of liberty and improvement the less great because they usually consisted in bending the will or disarming the prejudices of their fiercest opponents. Attached by birth, by character, and by opinion, to the order and the cause of the British aristocracy, the Duke of Wellington knew that the true power of that race of nobles lies, in this age of the world, in their inviolable attachment to constitutional principles, and their honest recognition of popular rights. Although his personal resolution and his military experience qualified him better than other men to be the champion of resistance to popular turbulance and sedition, as he showed by his preparations in May, 1832, and in April, 1848, yet wisdom and forbearance were ever the handmaidens of his courage, and, while most firmly determined to defend, if necessary, the authority of the State, he was the first to set an example of conciliatory sacrifice to the reasonable claims of the nation. He was the Catullus of our Senate, after having been our Cæsar in the field; and if the commonwealth of England had ever saluted one of her citizens with the Roman title of Parens Patriæ, that touching honor would have been added to the peerage and the baton of Arthur Wellesley by the respectful gratitude and faith of the people.

Though singularly free from every trace of cant, his mind was no stranger to the sublime influence of religious truth, and he was assiduous in the observances of the public ritual of the Church of England. At times, even in the extreme period of his age, some accident would betray the deep current of feeling which he never ceased to entertain towards all that was chivalrous and benevolent. His charities were unostentatious but extensive, and he bestowed his interest throughout life upon an incredible number of persons and things which claimed his notice and solicited his aid. Every solemnity, every ceremony, every merry-making, found him ready to take his part in it. He had a smile for the youngest child, a compliment for the prettiest face, an answer to the readiest tongue, and a lively interest in every incident of life, which it seemed beyond the power of age to chill. When time had somewhat relaxed the sterner mould of his manhood, its effects were chiefly indicated by an unabated taste for the amusements of fashionable society, incongruous at times with the dignity of extreme old age, and the recollections of so virile a career. But it seemed a part of the Duke's character that everything that presented itself was equally welcome, for he had become a part of everything, and it was foreign to his nature to stand aloof from any occurrence to which his presence could contribute. He seems never to have felt the flagging spirit or the reluctant step of indolence or *ennui*, or to have recoiled from anything that remained to be done; and this complete performance of every duty, however small, as long as life remained, was the same quality which had carried him in triumph through his campaigns, and raised him to be one of the chief Ministers of England and an arbiter of the fate of Europe. It has been said that in the most active and illustrious lives there comes at last some inevitable hour of melancholy and of satiety. Upon the Duke of Wellington that hour left no impression, and probably it never shed its influence over him; for he never rested on his former achievements or his length of days, but marched onwards to the end, still heading the youthful generations which had sprung into life around him and scarcely less intent on their pursuits than they are themselves. It was a finely balanced mind to have worn so bravely and so well. When men in after times shall look back to the annals of England for examples of energy and public virtue among those who have raised this country to her station on the earth, no name will remain more conspicuous or more unsullied than that of Arthur Wellesley, the great Duke of Wellington. The actions of his life were extraordinary, but his character was equal to his actions. He was the very type and model of an Englishman; and, though men are prone to invest the worthies of former ages with a dignity and merit they commonly withhold from their contemporaries, we can select none from the long array of our captains and our nobles who, taken for all in all, can claim a rivalry with him who is gone from amongst us, an inheritor of imperishable fame.

Bishop Doane and the Episcopal Recorder.

The *Episcopal Recorder* published at length the paper of the Three Presenting Bishops, and some extracts from Bishop Doane's reply. Bishop Doane therefore requested the insertion of his reply as an act of justice, which that paper refused to do. In regard to the manner in which those extracts were made, we refer the reader to the following, which we clip from the *Banner of the Cross*:

Having been requested to publish "Bishop Doane's Argument" in connection with the Reply to the Presenting Bishops, we have been obliged, as the two would have occupied nearly the whole of our paper, to place one in a Supplement.

We have felt more desirous to comply with this request, deeming it especially due to justice, that Bishop Doane's whole argument be given, because one, at least, of our contemporaries, in whose columns place could be found for the entire "reply" of the three Bishops, gives its readers nothing but a few passages, detached from the context, and some garbled extracts from this argument. And then refuses to comply with the reasonable request, that the argument should be printed "entire."

As an instance of the justice, measured out by those who are so clamorous for justice upon others, we give the following specimen of a *just* quotation. After giving several extracts, the paper referred to says:

"Another quotation and we have done:

" 'We must own that the Church of Rome in her generation, is wise and prudent, and stands well with men. Now who has ever heard of the trial of a Romish Bishop? Scarcely, of a Romish Priest. When one of the clergy of that Church falls into open and notorious sin, he is sent off, in silence and solitude, and sorrow: we humbly trust, to make his peace with God. And the Church and the world are spared the scandal of his offences, and the greater scandal of his trial.' "

The object of this quotation is evidently, others have so used it, to make the impression that Bishop Doane openly acknowledges his admiration for "the Church of Rome." Now, if our readers will turn to the argument, they will see how a quotation may be altered by a little judicious clipping. The original reads thus,—

"And, there is another portion of the Church, from which the very instincts of my being so revolt, that I could do anything short of the denial of the whole substance of the Catholic faith, rather than be a Romanist. And, yet, we must own, that in her generation the Church of Rome," &c. &c.

We also subjoin Bishop Doane's further reply to the *Recorder's* reasons for not publishing the reply, which we take from the *Recorder*.

The Bishop of New Jersey is by no means satisfied with the excuses which the Editors of the *Episcopal Recorder* make, for not giving insertion in their paper to the argument before the Court of Bishops. It is not the case of an author, publishing "a book, a sermon, an argument, or anything else," and sending it "to the periodical press, for notice or review." The Bishop of New Jersey was summoned, for trial. Immediately after the reading of the presentment, and without entering the plea of "guilty," or "not guilty," the Court of Bishops permitted a Committee of his Diocese to appear before them, with a representation, prepared by order of the Convention. The three presenting Bishops had leave to reply to it. And then, at the instance of the Committee from New Jersey, to whom no opportunity of rejoinder was allowed, the Bishop, by permission of the Court, made an argument: vindicating the Convention and its Committee, from the aspersions of the presenting Bishops: and asserting, in reply to their paper, the canonical right and position of his Diocese. The paper of the three presenting Bishops will have a place in the printed records of the Court. *The argument of the Bishop will not.* Of course it has been printed and circulated; and if "three copies" have reached the office of the *Episcopal Recorder*, that would be only one for the office, and one for each of the two editors. The paper of the presenting Bishops, which was twice as long, has been inserted. It would be no great stretch of courtesy to give place to his.

This, however, would not have been claimed, hardly expected. But, when isolated extracts are taken from it; when these extracts are "garbled;" as by the omission of the last sentence of the second paragraph quoted, and of the first sentence of the third, so that his meaning is unfairly represented; and when an unjust comment has been made on "garbled" extracts, the Editors of the *Episcopal Recorder* are bound by their own showing, to open their columns to receive the correction of their errors; for which nothing short of its entire insertion will suffice.

The Bishop of New Jersey asked no "notoriety" at the hands of the Editors of the *Episcopal Recorder*. His "argument" went to them, as to every clergyman of the United States; and to their office, as to the office of every paper of the Church. They had their option, to let it alone, or to print it, entire; or to make a fair representation of its tenor and conclusions. They have seen fit to "garble" its contents, and to misrepresent its meaning. They are bound, as honest men, to make the only reparation in their power. It is insisted on, as a matter of the simplest justice. If it is inconvenient to them, to let their readers read the "argument," they should have thought of that before.

G. W. DOANE.

Riverside, 12th November, 1852.

From the Inquirer.

Editorial Injustice.

On the 5th November, a note, of which the following is a copy, was left at the office of the *Episcopal Recorder*.

"The Bishop of New Jersey can have no objection to any comment of the editors of the *Episcopal Recorder*, on his argument, before the Court of Bishops, if it be allowed, at the same time, to bear testimony for itself. As they have made isolated extracts from it the subject of remark, he claims, as matter of simple justice, its insertion entire, in their next paper. He sends a copy for that purpose.

Riverside, 5th November, 1852.

Insertion having been refused, and the reasons for the refusal given, in the *Episcopal Recorder* of the 13th November, a second note was addressed to the editor, in the words following:

[See note above, copied from the *Banner*.]

The editors still refusing to insert the paper sent to them, the present mode is adopted, to expose their injustice. That it may be the more lucid, the following, their only extracts, from a pamphlet of 14 8vo pages, are reprinted here. The garbling charged in the second note, consists in the omission of the context of Extract No. 1; and of the sentences marked in *Italics*, in Nos. 2 and 3.

Extract No. 1.

"This Canon is but new. We have had one trial under it. And, I most solemnly believe, that greater evils have arisen, from that trial, than could have come, if the offences charged upon the Bishop of New York—which I have never for one moment believed—had all been true."

Extract No. 2.

"My opinion as to the greater evils, which resulted from that trial than could have come of the offences charged in it, I freely re-assert. It has presented the Protestant Episcopal Church in the United States of America, as a divided Church. It has seemed to permit, if not to authorize, the impression, within the Church and without it, that Bishops may be brought to act, upon inferior motives, with ulterior claims. *It has given tongue to the astounding thought, that even in this Church, at this day, men may be marked, as subjects, if not victims, of a line of action, of which the end was seen, from the beginning.*

Extract No. 3.

"*And, there is another portion of the Church, from which the very instincts of my being so revolt, that I could do anything short of a denial of the whole substance of the Catholic faith, rather than be a Romanist. And yet,* we must own, that in her generation, the Church of Rome is wise and prudent, and stands well with men. Now, who has ever heard of the trial of a Romish Bishop? Scarcely, of a Romish Priest. When one of the Clergy of that Church falls into open and notorious sin, he is sent off, in silence, and solitude, and sorrow, we humbly trust to make his peace with God. And the Church and the world are spared the scandal of his offences, and the greater scandal of his trial."

The motto of the paper charged with this injustice, is "Truth and Peace." The editors are the Rev. Wm. Suddards, D. D., and the Rev. G. W. Ridgley.

G. W. DOANE.

Riverside, 15th November, 1852.

Foreign Intelligence.

[From the London Evening Journal, Nov. 5.]

Meeting of Convocation.—This day (Friday) the two Houses of Convocation of the Province of Canterbury met in St. Paul's Cathedral, when prayers were read by Dr. Oliphant, Bishop of Llandaff, the junior Bishop; after which the Rev. J. A. Jeremie, D.D., Regius Professor of Divinity, Cambridge, preached a sermon in Latin from Mark xiii, 37.

There was a rather full attendance of clergymen. The only bishops present were the Archbishop of Canterbury, and the Bishops of Winchester, Oxford, and Llandaff.

The Lower House then chose for their Prolocutor, Dr. Peacock, Dean of Ely; after which both houses adjourned till Friday, the 12th inst.

The papers are filled with articles on this subject, which attracts the deep attention of all parties. It is a contest on the part of the Ministry against the Church; the Ministry being aided and sustained by the Romanists and Dissenters generally, under the name of the "Religious Equality Movement," who would be glad to annihilate not only the Church but the Government. And the Church is supported by RIGHTEOUSNESS, TRUTH, and JUSTICE.

RELIGIOUS EQUALITY MOVEMENT.—We give the opinion of the historian Macauly on this movement. Although not a special favorite of ours, his opinion, nevertheless, may be respected in other quarters.

Mr. Macauly, in answer to a communication from the Scottish Anti-State Church Association, says—"As you have done me the honor to ask my opinion of what is called the movement for religious equality in Ireland, I must frankly say that, not as a friend of the Irish Church establishment, but as a friend of civil and spiritual freedom, I look on that movement with extreme suspicion, and should be sorry to see the Protestant Dissenters of England and Scotland united in an unnatural coalition with men who defend those proceedings which have brought so much disgrace on the tribunals and on the government of Tuscany."

It seems, however, by the following, taken from the same paper, that the question is settled:

THE PRIME MINISTER AND CONVOCATION.—Some days since, the parochial clergy of the city of Bath held a meeting, which was presided over by the Hon. and Rev. W. J. Brodrick, for the purpose of considering what measures should be adopted in reference to Convocation. A petition, praying her Majesty not to allow either house to sit for the despatch of business, was adopted, and transmitted to the Earl of Derby for presentation.

The following reply has been received:

"Downing street, Oct. 30, 1852.

"Sir—In acknowledging the receipt of the memorial from the parochial and other licensed clergy officiating in the city and borough of Bath, I am directed by the Earl of Derby to acquaint you that her Majesty's Government have no intention of advising her Majesty to grant the royal sanction to any revival of the active functions of Convocation.

"I have the honor to be, sir, your obedient servant,

C. W. STRANGE.

"To the Hon. and Rev. W. J. Brodrick,
Rector of Bath."

The Order of Procession of the Convocation, November 5, 1852.

1. The porter with his black rod.
2. The proctors in their full-dressed gowns and hoods, the juniors going first.
3. The registrars of the province of *Canterbury*.
4. The registrar of the Arches.
5. The advocates in their robes, the juniors going first.
6. The officers of the vicar-general of the province and of the chancellor of *London*.
7. The vicar-general and chancellor of *London*.
8. The beadle of the Arches with his mace.
9. The dean of the *Arches*.

Proceed from Doctors' Commons to the Chapter-house; when they enter the Chapter-house, they divide, and let the dean of the Arches, the vicar-general, and seniors go up stairs first.

THE FORM OF OPENING THE CONVOCATION.

The archbishop (or his commissioners, if his grace should be hindered) meet at the Chapter-house, the north side of St. Paul's church, about eleven in the forenoon.

The dean of the Arches, vicar-general, chancellor, advocates, and proctors, in their proper habits, proceed to attend his grace or his commissioners, from Doctors'-commons, at that time and place.

Notice will be given at the Chapter-house when the bishops are ready, and then the archbishop or his commissioners, preceded by the civilians, the juniors walking first, go from the Chapter-house, through the north-west gate, into the area of the churchyard, and going up the steps to the west door of the cathedral, will there be met by the dean and chapter, who from thence with the gentlemen of the choir in their surplices, proceed before the archbishop or his commissioners, the civilians dividing to the right and left at the west door, to let the archbishop or his commissioners pass between them. The bishops receive the archbishop at the entrance of the cathedral, and follow him up the centre aisle into the choir, the dean of the Arches, vicar-general, chancellor, advocates, and proctors, following according to their seniority, and the clergy of the Lower House closing the procession.

The archbishop or his first commissioner goes into the dean's seat, and the other bishops into the stalls of the canons, on each side of the choir, the dean of the Arches, vicar-general, chancellor, and advocates sitting next them; prayers are then read by the junior bishop.

After this follows an anthem—

O pray for the peace of Jerusalem, &c.

And then the sermon.

After sermon the anthem is sung—

Gloria in excelsis.

After this anthem the archbishop, or his first commissioner, pronounces the blessing.

Then the archbishop (or his commissioners) return through the west door to the Chapter-house, attended by the bishops, with the dean of the Arches, vicar-general, chancellor, advocates, and proctors, and the clergy of the Lower House following them.

The clergy of the Lower House, after some time, return by the north door to the aisle on the north side of the choir of the cathedral, to choose a prolocutor.

JAMES BARBER, Apparitor.

College Square, Doctors'-commons.

Disobedience to Parents.

There is too little respect paid to parental authority at the present day. It is grievous to go into many families and hear the language daily used by the children. 'I will,' 'don't care,' 'it's none of your business,' 'I am old enough to know what is right'; and the like expressions are painfully common. Large boys and grown up girls even, do not hesitate to give their mother the lie, and break away from their express commands. They will do as they please, and go where they have a mind. We wish such children could only see how they appear in the eyes of their acquaintances, and if they have any shame, it must flush their cheeks. There is truth as well as rhyme in a couplet by Randolph:

Whoever makes his parent's heart to bleed,
Shall have a child that will revenge the deed.

Of one thing we are certain—an undutiful son and a disobedient daughter cannot long prosper. For a season they may appear well to the eye of a stranger, but their self-will and stubbornness are soon discovered, and they are despised. A child who disobeys his parents will not hesitate to abuse any body. Neither age nor talents receive respect from him.—*Church Times*.

NEW YORK CHURCHMAN.—The last number of this paper contains an editorial announcement of his [Dr Walton's] retirement from the editorial chair. None, who have been attentive readers of the Churchman, can for a moment hesitate in according to the Rev. Mr. Walton the claim of having approved himself to be, during his occupancy of the Editorial chair, a firm, fearless, and consistent advocate of "the principles he professed." The relations between the Churchman and the Banner, have, during this period, been undisturbed by one word of difference. And we take this occasion to thank the retiring Editor for the kind and friendly greeting with which he welcomes our resumption of duties, from which it is his happy lot to be able to withdraw. The kind feelings thus expressed, we most cordially reciprocate, sincerely wishing our friend and brother "all prosperity and happiness," a wish more likely to be realized by one who is happily delivered from the cares and trials of an Editor's experience.—*Banner of the Cross*.

From the Hamilton Gazette.

The Rancor of Schism.

When recently in Kingston, the Venerable Bishop of Toronto visited the Provincial Penitentiary, and baptized fifty of the convicts incarcerated therein, administering the rite of confirmation to 150 others.

Any right-minded person would be inclined to suppose that services so becoming a Christian Prelate, would meet with the sympathy and approval of all the professed followers of Him who expressly enjoined that prisoners should be ministered unto. The Toronto *Examiner*, however, taking a different view of the transaction, thus comments thereon, in his issue of the 20th inst.

"This is just the sphere for the Bishop, and our only surprise is, that he has not long ago cleansed out the Penitentiary and all our prisons. Common humanity demanded this at his hands, as well as public order and economy. If the application of a little water to the skin, by a legitimate successor of the Apostles, transmutes an unconscious child of Adam into a child of God, surely a similar application may transmute a criminal into an honest man or a good citizen. The efficacy of the process, we doubt not, would, in all cases, be as real and manifest in the one case as in the other. To avoid such unnecessary labor and expense, the culprits might in future "be done for" immediately after conviction, or before being remanded or sent to the Prison or Penitentiary. All wise Jurisprudence aims, of course, at the reformation of the criminal, and therefore we only want an apostolic functionary, with his water of purification, to accompany the Judges on their Circuits. The sinners might be confirmed *tout de suite* after being christened; or, in other words, made confirmed Christians by the Bishop's peculiar process, right off. The electric telegraph will now be fairly cast into the shade!—all our criminals will now be made good citizens in the twinkling of an eye! Only think what a benefactor will now be found in a Bishop! Surely six thousand dollars per annum is no adequate reward for such eminent services. Our only apprehension is, that he may take out a patent, and charge the Government so much a head for each convict, which might far exceed the present cost of keeping them."

Our readers, we are convinced, will agree with us in thinking that the wretched being who penned the foregoing epistle of profanity and intolerance, is deserving of the profoundest pity. It is distressing to reflect that a civilized and Christian community contains one so morally debased as to sport thus with sacred things, and make ribald jests of a sacrament instituted by our Redeemer, and a rite sanctioned by the practice of His Apostles.

The gratuitous wickedness—we can use no milder term—of the *Examiner*, will be the more apparent when it is considered that the convicts baptized and confirmed by the good Bishop, had been, as we have reason to know they were, duly prepared for the solemn services of which they were partakers. A priest of the United Church of England and Ireland is attached to the Penitentiary, whose duty it is to instruct the unfortunate inmates in the duties and doctrines of Christianity. This fact is well known to our scoffing contemporary, though for obvious reasons he makes not the slightest allusion thereto. His object is to deepen the rancor which the democratic patrons of his print entertain against the noblest Church in Christendom. He evidently would have them to infer that out of the most worldly ambition to swell the muster roll of the communion over which he presides, the Bishop entered the Penitentiary without warning or premonition, and baptized and confirmed indiscriminately all who accepted of his invitation.

With all his effrontery, the *Examiner* would not have dared to employ the above quoted horrible language, had he stated that the parties to whom the kind-hearted and faithful Bishop administered the offices of their Church, had been duly and ripely prepared for a right participation in the same. Bigoted and exclusive as are the *Christian Brethren*, (such, we believe, is the egotistical title of the small handful of Baptists, whose theological organ the *Examiner* professes to be) we say with all their sectarian exclusiveness this diminutive schism, would have repudiated the rampant malignity of their exponent. They would have recoiled from the hideous doctrine that repentance and faith are denied by Jehovah to all who may have fallen under the bane of human laws. And yet keeping in view that the Kingston convicts had been carefully instructed and solemnly admonished before coming to the font, or the laying on of hands, it would be necessary to entertain such a doctrine before the article of our contemporay could have even the appearance of reason or consistency.

Saint Paul enumerates a list of crimes similar to those which have been the means of replenishing the cells of the Penetentiary, and after reminding his Corinthian converts that some of them had been guilty of such acts, immediately adds:

"But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Had the *Examiner* been extant in the first century, and published at Corinth, would its editor have employed the same revolting language towards St. Paul, that he uses in reference to the Bishop of Toronto? The Apostle baptized and laid hands upon certain persons who had been felons, *after* they professed sorrow for their sins, and belief in the Redeemer: our Diocesan has done nothing more than this, and yet he must be subjected to the taunt and jeer of one calling himself a Christian. It is small wonder that a Christian Bishop should be flouted at for mingling with the outcasts of society.—The great Head of the Church met with similar treatment. St. Mark tells a touching little incident connected with a visit which our Lord paid to Levi, the Son of Alpheus, which we transcribe for the benefit of the *Examiner:*

"And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples: for there were many, and they followed Him;

"And when the Scribes and Pharisees saw Him eat meat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners?

"When Jesus heard it, He saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance!"

With all the moral opacity of our contemporary, he can have small difficulty in making a personal application of the above exquisitely beautiful portion of Holy Writ!

From the New York Daily Times of Nov. 15.

St. Marks, as the oldest Episcopal parish in Williamsburg, calls for particular attention. This church, located on the corner of Fourth and South-Fifth streets, is an unpretending building of hammered stone, plain and substantial, wearing an air of grave simplicity that well accords with the object of its dedication. The parish was organized and received into Convention in the year 1837, under the labors of Rev. Mr. Morris, rector of Trinity School, New York, who continued his labors for eighteen months without any stipend. In the year 1839, the present incumbent, Rev. S. M. Haskins, was called to the rectorship; at which time there were about eighteen communicants, and a Sunday School of thirty scholars, and six teachers. The present church was erected since the commencement of his ministry; and the congregation has increased, so that at present the number of communicants is about two hundred, and the Sunday School about one hundred and fifty scholars, and thirteen teachers, of which the Rector is Superintendent.

* Yesterday being the first Sunday after the consecration of the Rev. Dr. Wainwright, as Provisional Bishop of the Diocese, Rev. Mr. Haskins made particular allusion to the circumstance in his sermon, of which we subjoin a portion. He took for his text the expresssion of the psalmist, (Psalm cxxii. v. 6, 7:) "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."

Since last we met within these holy courts, said the speaker, an event has taken place in which the heart of every churchman must be deeply interested, and which calls forth the praises and prayers of every lover of Zion's peace and prosperity. Not because another has been called to the ministry and apostleship of the chosen twelve—nor because another has been added to that long line of succession whom the Great Shepherd of the sheep commissioned to rule and govern His Church, and to feed the flock until His coming again. Though this of itself is indeed a matter of joy, to behold every added link to that bright, unbroken chain of apostolic witnesses; though it delights the Christian's heart to witness the increase of Christ's chief ambassadors in the American branch of the Church—yet for other and more especial reasons we joy in the occasion that has conferred upon another the great apostolic commission. As members of a body whose every member sympathizes with the suffering of each; as members of a family whose head is paralysed; as members of a Diocese whose shepherd and leader is deprived from being the pastor and ruler of his people; as a large and important branch of the American Church unheard, unheeded, and unrepresented in the house of Bishops, in their conclave as the highest legislative council of the Church—we rejoice that there is in part a healing of the breach; an end to the want of completeness, and the appointment of one who shall go in and out before us to lead and rule the Church, and who shall represent the Diocese in the House and Court of Bishops. For nearly eight years have we presented the anomalous position of a Diocese without an acting head. Though the power that paralyzed the action of the Diocesan did not sever the head; though we have not for a moment been left as a Church *without* a Bishop; though we have not been deprived the while of an able counsellor and a kind father in God—yet we have for so long been deprived of a head to direct and rule the Church of God—of a pastor to feed the flock—of a chief ambassador to preach the word—of a bishop to confirm the faithful—to set in order the things that are wanting, and to ordain Elders in every city. So long has the Diocese been left without its acting head, that every man, like Israel of old, has done that which was right in his own eyes; voluntary associations have been organized to do that which is the work of the Church in its integral capacity. Party feeling and personal jealousies have been engendered and continued—pastoral authority has been disregarded—parochial rights and limits have been infringed upon, and canon-law has, in many instances been broken, because there has been no bishop to rule and set in order, and to administer the godly discipline of the Church. Though it is a matter of devout thanksgiving and praise, to the great shepherd and Bishop of our souls, that notwithstanding our great deprivation, and the evils growing out of them, the march of the Church, in the Diocese, has been *onward*; yet, have we not cause now to rejoice that an end to such an anomalous and unhappy condition has come; have we not reason to rejoice that we have again one whom all will acknowledge as the rightful head—as the appointed counsellor—as the commissioned pastor—as the constituted ruler of the Diocese? Have we not reason to rejoice that an end has come to all occasion of strife, and debate, and confusion, and misrule, and every evil work? May we not rejoice that we again stand forth before the world and the Church as an *integral* branch of Christ's Church Catholic, with full, *untrammeled* power to do the work which He has commissioned to be done, and to contend earnestly against the world, the flesh and the devil? And now that one has been chosen as our Diocesan who will pour oil upon the troubled waters, conciliate conflicting parties, allay acerbity of feeling, quench the fires of controversy, and heal the divisions of Zion—may we not rejoice in the prospect of peace and prosperity? May we not, in such a view, give thanks for the issue, and pray God, in faith and hope for Zion's future welfare? That this event is hailed with gladness of heart not only in the Diocese but throughout the Church, was evidenced by the multitudes of clergy and laity, gathered together from all parts of the Church, on the glad day of the consecration, to sympathize in the general joy. Never, except on occasions of General Convention, have been assembled such a company of Bishops, Priests, and Deacons. Ten Bishops, and over two hundred clergy, together with multitudes of the laity from this and the neighboring Dioceses, were present, to participate in the sacred and joyous services. Nor was it the *American* Church alone that was interested in the solemnities of that day, or sympathizing in our deliverance from an unhappy condition. Not only were the hearts of all true and right-minded Churchmen throughout the Diocese, and throughout every Diocese in the Union, rejoicing with us in spirit on that day, and commingling their prayers and praises in behalf of this long afflicted Diocese; but the Mother Church responded with glad greetings, and strengthened the tie of affection and the bond of unity, by the participation of one of her Bishops in the services, in the consecration and administration of the communion of love—and in the laying on of hands for conferring the Holy Ghost.

And now that a happy issue has been granted to the long anomalous condition of the Diocese, the preacher went on to impress upon his congregation the necessity for the Church to show, by more earnest love, and increasing efforts for good, their improvement by past discipline, and joy for the present. He alluded to the fact that the Canon under which Bishop Onderdonk was "indefinitely suspended," has been repealed, so that the Church could not again suffer under such an interregnum and deprivation of her proper head.

[We insert the above, sent us by a correspondent, with much pleasure. There is an error, however, at the close. The canon under which Bishop Onderdonk was tried and sentenced has not been repealed. That canon prescribes *suspension* as one of the penalties. Some of the ablest jurists in the country have given the opinion that suspension is a punishment *necessarily supposing* a limit; and that if such a sentence is pronounced without defining a limit, unless there be a general provision of law fixing the term of suspensions, it is null and void. When the sentence was pronounced on Bishop Onderdonk, there was no such law. Since then—at the General Convention of 1847—the Church has, by canon, prohibited all sentences of suspension which shall not fix their own termination: thus declaring such suspensions to be of a character not to be tolerated in the Christian Church.—Ed. Ch'n.]

Communications.

For the Churchman.

Practical Belief.

Mr. Editor:

If your columns are benignly open to a few mere general remarks on this topic, I will suggest, that a "threefold cord is not readily broken," and that the essential practical truths of Christianity are a "threefold cord"; viz: human depravity—the Atonement—the new creation of the heart.

1. Human depravity is the fundamental doctrine. Broadly viewed, it is a mere undeniable fact. Carried into faith, it becomes the full and distinct acknowledgment that men, all men, are entirely fallen beings. This truth, we know, is the clear voice of Scripture. But when has unaided mortal wisdom allowed it unequivocally? The worldly sage may lament the imperfection of human virtue, while yet, in so doing, he thinks the virtue more conspicuous than the imperfection; and thus, all is undevoutly presumed to be for the best. Such however is not the doctrine of Christianity. On the contrary, the Gospel holds our natural excellence in so small account, that it portrays only our natural sinfulness. There—exclaims the Gospel—there, O man, is thy first hallowed and hallowing lesson—know thyself to be "wretched, and miserable, and poor, and blind, and naked." Here is one convolution of the "threefold cord."

It is not hard indeed for those to acknowledge this truth, at least for a moment, who, under the frowns of misfortune, feel the world to be but vanity; for such, it is but too easy to complain that men are depraved and weak creatures; directing however their repining to others rather than to themselves. But, when the world smiles, and affairs are prosperous, and we have yet received no discipline from affliction or calamity, who, by nature, is willing to acknowledge unreservedly that man is an utterly fallen being, and to include *himself* in the dark denunciation? what vehement theoretic opposition this whole reality finds in our hearts, before their religious feeling is roused by Christian principle! He who is elevated in power or in grandeur may spurn his inferior, and see in him much that is despicable; and those in a humbler sphere may return the contempt, and rumor the vices or the weaknesses of the children of fortune: but who hath declared that, whatever be the worldly distinction between them, and whatever the faults of either, or the virtues of either, they both are by nature equally depraved, equally subject to the divine displeasure, and equally in need of divine grace? no one hath taught this harrowing lesson to mankind but the Author of Christianity. And the admission of this doctrine by millions of holy believers, in spite of the illusions of counterfeit philosophy, and the antagonism of the natural heart extenuating the open fact, proves that Christianity corresponds with the actual condition of our nature, and with the deeper and more urgent wants and feelings of the soul. It is a most depraving testimony; yet we assent, because its demonstration is written broadly within us.

Nor do terror or enthusiasm produce this right and corrective belief; for, the principle is one operating calmly and silently, yet forcibly and continually. It often is at first only partially allowed, and enters but in part into our resolutions and plans of conduct. And it is only as we experience the purifying influence of the doctrine of ingrained human depravity, that we receive it more completely; till, the conviction germinating in love of holiness and of the Holy One, it becomes the fundamental operative principle of repentance and godly reformation. Then are we repaid for the humility we have pungently felt, by the satisfaction of knowing that our moral disease, the "infection of our nature," hath been probed to its depth—and that we are prepared for the practical belief in the "Christ of God" that will work its cure.

2. Another doctrine of Christianity, affording, in operative efficacy, vital evidence of its truth—a "cord" in its fabric that never can be "broken"—is that of the pardon of sin by means of the Atonement. The gospel forbids man to present himself before God in the supposed worth of his own virtues. It assures him that God will not deem any character truly worthy that is not truly perfect. It requires of man all that he can do, with the aid of Heaven, yet certifies him that, even that done, his excellence is nothing compared with excellence infinite—that when he hath "done *all* he is but an unprofitable servant." Yet the gospel would not thus extinguish our hope of immortality, but would place that unique and absorbing hope on a surer foundation than any thing in man, on the one foundation of Christ crucified. It is for the sake of the dying Son of God, and through the virtue of his atoning blood, that we are pardoned and accepted by the Deity, and will be eternally rewarded. The language of revealed truth is, "not unto us, Lord; not unto us, but unto thy Name, be the glory." This doctrine was indeed accounted "foolishness" and a "stumbling-block" in former time; and there have been too many in every age who have held it in no higher esteem. Yet, in spite of opposition, ancient and modern, has this doctrine gained for Christianity whole empires of disciples; and thousands of the brightest luminaries of profound judgment and learning have avowed, that, in the great doctrine of the expiation of guilt by a sacrificed Redeemer, is found purer light for the soul than all worldly knowledge can afford the worldly intellect. Plainly, it is "the Spirit himself bearing witness with our spirit." Shall we not appeal then to this part of our faith as one of the threefold intertwinings of Christianity? Shall we not urge, that it solves that deepest mystery—how an unholy creature can be not only forgiven, passively forgiven, (which implies being also forgotten!) but accepted and actually rewarded, by the Holy God? Shall we not triumphantly declare the support it gives the soul when under deep misgiving for the very possibility of pardon?

The Atonement is a truth which carries its appeal to our secret hearts, to their best and most heavenly feelings: and the more we reflect on it, the more are we persuaded that the heart is moved to accept the piacular principle, and to rely on it, by the very power of God. The immediate finger of God writes the victim-creed in every humbled and enlightened soul.

Such a doctrine *must* be from above. It is tinged in no degree with the grossness of a worldly *sliding-scale* of priority and goodness. It abases man no more than fact, both observation and experience, will abase him. And it exalts the character of the Deity, by declaring that He accepts the sinner only through the expiatory immolation of One who was not a sinner. Eminently practical and recuperative, because of its humbling effect, is the requirement of a penitent belief on the Son of God.

3. One other doctrine we name in the infrangible "cord" of Christianity—that of the aids of the divine Spirit—of spiritual strength, to enable us to turn from depravity to holiness—and of spiritual consolation, to be our present reward for the difficulty of that course, and our encouragement to persevere. This doctrine is unquestionably from heaven; for it meets the sternest and wildest opposition from all who rest in merely human wisdom. Yet it as unquestionably is reasonable, as well as revealed; for it is decidedly embraced and warmly upheld by the wisdom of all who are mature in religious thinking and experience. Do you allow that man is depraved in his very nature? then, how is it possible for that nature to recover *itself*? can the seed bear any other fruit than of its own kind? or, darkness kindle into light? or, the same fountain yield both bitter water and sweet? No; if the heart be radically wrong, Power from *without* must turn it right; and that Power is from above, is the Spirit of God. Beams from that Spirit penetrate the darkest soul; but His full radiance is poured only on the renewed. His primary beams are sufficient to direct us to the true Light; and every step we make towards It brings us nearer to the pure and effulgent godly day. At every stage of our conversion, from the first to the last, our hallowing communion with the Sanctifier increases; from the earliest entrance into grace, we grow in grace to the end, if our perseverance fail not. Nor only this. We joy in God; the heart is upraised by hidden support and secret comfort, which more than repay its labor and the frown of the world.

And why should a doctrine so plainly veritable be denied or evaded? Is there no real distinction between the wicked and the godly, between the pious and infidels? And do not the one class show what men are in themselves—and the other class, what they may become by improving the grace of God? Christianity gives the true explanation of this incalculable and vital difference between men. The Holy Ghost, repelled by the worldly, is received by the true penitent, and welcomed in all the influence of his power. By that energetic power the penitent proceeds "from strength to strength"—proceeds with a cheering hope—with a calm peace—with prevailing joy. Let us then, in this point also, believe earnestly the benign gospel of the Lamb and the Spirit of God.

Of course our belief and acceptance of the gospel are not to rest in the bare outward profession, in the mere taking the name of Christian and defending the truth of Christianity. It must operate with divine energy in the depths of the soul, and on all the outgoings of the life. There, deeply within, and through the whole character, must the "threefold cord" be so firmly wreathed as not "readily to be broken." Thou believest man to be fallen and depraved: yet how many of the wicked avow that truth, while they inveterately love and serve their depravity! Thou believest that Christ died for the expiatory pardon of sin: yet how many of the obstinate affirm that heart-melting doctrine, while with callous effrontery they trample his blood of atonement under foot! Thou believest in the keen and profound converting and hallowing operation of the Holy Spirit, in his penetrative and quickening and energizing power: yet how many thousands ratify in words that celestial verity, while in obdurate practice they grieve the gentle and pure Spirit, and even quench all his light, and freeze almost all his warmth! Reader, let yours be unequivocally practical belief. "If ye know these things, happy are ye if ye do them." O.

Philadelphia, Nov. 17, 1852.

For the Churchman.

Advent Meditations.

The Messenger of the Covenant.

God, in great condescension, has been pleased to enter into a covenant with man, agreeably to which the divine justice which renders man obnoxious for his sins to the displeasure of God, and to the heavy penalty of His wrath, is satisfied by vicarious suffering, and the sinner thereby restored to favor, and made a subject of mercy in time and through eternity, on the gracious conditions of the Gospel. That he may perform these conditions, the grace of the Holy Spirit is offered, and if appointed means be properly used, pledged, for the guidance and aid of that moral agency which the same Holy Spirit restored to man, when it, and everything else good, had been lost by the fall, and the Great Mediator had interposed in his behalf. And as all that man can do, even when thus blessed by the grace of God, will be utterly destitute of merit; the same covenant provides, as a remedy, the perfect and all-sufficient merit of the Mediator.—The pleading of this before the throne of the Majesty on high, secures for the penitent and faithful, the favor and acceptance which themselves never could secure.

Of this covenant, the source of all our hope, and through which only we can look for the clemency of our Just and Holy God, for deliverance from sin and its eternal consequences, and for a part in the glories and joys of heaven, Jesus Christ is the Messenger. He reveals it to us, and undertakes to bring and offer, in Himself, the mediation on which it is founded. For this end, the great mystery of the Incarnatian becomes a stupendous fact, fraught with amazing love, and with consequences extensive as is the human race, and as is the eternity of its existence. "The Word was made Flesh:" the second Person in the Everlasting Trinity took "the Manhood into God." As Man, He suffered what man deserves: as God, He imparted infinite merit to His sufferings. He sealed the covenant with His own most precious blood. He died for our sins. He rose again for our justification. He ascended into heaven; there to plead for us the merit of His atonement, and intercede for us with our offended Father.

The prophet Malachi,* predicting the advent of this "Messenger of the covenant," puts the solemn questions, "Who may abide the day of His coming? and who shall stand when He appeareth?" and enforces them by the monitory warnings, "He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver." He is the Messenger of that covenant, all the promises of which are conditional; which holds man bound to faith and sincere obedience, before he can be a full partaker of its blessings: a covenant, therefore, which, slighted, or neglected by man, and, much more, desecrated by wilful positive opposition to its pure and holy requirements, will make more dreadful the wrath, anger, and displeasure of the Divine Being who has graciously condescended to become its Principal Party. Its Messenger searcheth all hearts, and knows who are faithful to it. "Like a refiner's fire," He will separate the pure from the alloy. "Like fuller's soap," He will remove from among His people the spots and blemishes of unholy livers. He requires that great principle of evangelical faith, which, bringing the heart and mind and soul into the full reception, and sincere practical adoption, of divine truth, overcomes the world the flesh and the devil in their opposition to it, and makes broad the distinction "between the righteous and the wicked, between him that serveth God, and him that serveth Him not." He prescribes commandments and ordinances, walking in which sincerely and devoutly is a criterion of being His disciples indeed, in whom there is no guile. He tries His people by the fire of affliction—the chastenings of His love—proving thus their constancy and fidelity, and thus beckoning them, if they will duly regard them, from the ways of folly, sin, and danger.

The perfective display of this judicial character of the Messenger of the covenant will be made in that "great and dreadful day of the Lord," when, having "called the earth from the rising of the sun unto the going down thereof, that He may judge His people," He "shall come and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him." Then, indeed, "Who may abide the day of His coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver;" and make an everlasting severance between the righteous and the wicked. No longer blended, as in this imperfect and probationary state, they will be as widely separated as are their characters; as the joy of their Lord from everlasting destruction from His presence; as heaven from hell. Still the Messenger of the covenant, He will then come to denounce and execute the vengeance of Heaven against those who have broken that covenant; and to adjudge their reward to the faithful, and graciously confer it.

Christians should often meditate on their Lord as the Messenger of the Covenant; and ask—as if it were, for it truly is, a question to them of life and death—whether they have indeed, and truly manifest, as of the required living and operative character, genuine faith in Him. He "was made flesh and dwelt among us" on no common errand. It was for a work which none but an omnipotent arm could effect. Had there been any other to help, had the universe afforded any other intercessor, God's own arm had not brought salvation unto Him. To redeem a lost and perishing world, and restore our guilty race to the favor of God, and the hope and enjoyment of heaven, were the objects of that covenant of grace, mercy, and truth, of which Jesus was the Messenger. For this He took our nature, lived on earth, taught His religion, established His Church, provided therein His ministry, sacraments, worship, and holy instructions and discipline, and suffered and died as the Victim in the only truly atoning sacrifice that ever was and ever can be.

In this precious covenant, God promises invaluable blessings, and requires lenient conditions—conditions which, totally unworthy in themselves, are yet received, and allowed, and blessed with success, because of the vicarious merit of Christ, provided in the covenant—conditions, too, which man is unable to perform; but for the performance of which grace is, in the same covenant, procured, offered, and pledged. The great things that God has herein done for us, the inestimable love that He has exercised towards us, and the rich, free, and sufficient grace that He offers us, must cover us, if unfaithful to our part of the covenant, with the height of inexcusable and aggravated guilt, and expose us to the utmost severity of divine indignation. If "he that despised Moses' law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God"—mark in what awful characters the Apostle depicts the guilt of the unfaithful subjects of the covenant with God in Christ—"who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace! See that ye refuse not"—adds the faithful Apostle, warmed with the love of souls which the present writer would humbly imitate—"See that ye refuse not Him that speaketh"—the Messenger of God's covenant with man: "for if they escaped not who refused him that spake on earth; much more shall not we escape, if we turn away from Him that speaketh from heaven."

O! instead of turning *away from*, let us turn *towards*, this all-glorious, gracious, and merciful Being; in that true Gospel faith which is the required principle, motive, and source, of Christian duty; that obedience, through and unreserved, in thought, word, and deed, heart, mind, soul, and strength, in tempers, dispositions, and affections, in the inmost traits of character, no less than outward deportment—for all are equally open to the eyes of Him with Whom we have to do—in the love of God above all things, and of our neighbors as ourselves; whereby alone it can appear to ourselves or others that we have the true, sincere, and lively faith of the Gospel. Let us pay Him that humble and cordial homage, without which we cannot be true to Him, in pure Christian worship, private, domestic, and in the temple, and at the altar. "It had been better for" us "not to have known the way of righteousness, than after we have known it, to turn from the holy commandment delivered unto" us. "If the Messenger of the Covenant had not come and spoken unto" us, we "had not had sin; but now," we "have no cloak for" our "sin." "He" Who "is like a refiner's fire, and like fuller's soap," will not suffer the ungrateful objects of His mercy to continue in His sight. If all His gracious offers, and merciful deeds, to secure their justification, and purify them unto himself, be lost upon them, there is left for them naught but a fearful looking for of judgment and fiery indignation.

Of the *great day* of this judgment and indignation, He leaves us not without warnings. In various ways the Judge sends His "messenger" to "prepare the way before" Him. His Holy Book, in revealing the certainty and awfulness of that day, says, Prepare ye the way of the Lord. The services and instructions of the sanctuary, calling to a knowledge of our duty, and urging religious most moving claims, say, Prepare ye the way of the Lord. The doings of God providence, in alarming exhibitions of His command over all nature, afford striking types of the destruction that awaits the earth and all things that are therein, and say, Prepare ye the way of the Lord. The king of terrors, laying beneath his stroke our fellow men, of all ages, stations, and circumstances, often with fearful suddenness, emphatically warns, Prepare ye the way of the Lord. This waning year has brought home to individuals, families, communities, churches, and nations, such painful, pointed, heart-moving experiences, as say, in tones that neither reason nor religion can resist, Prepare to meet thy God. B. T. O.

* Chapter iii.

For the Churchman.

The Daily Service.

Mr. Editor:

Among the many evils brought on the Church by its reaction from Popery, the neglect and disuse of the Daily Service is not the least. "How many idle bellies are maintained in the Church of Rome, to *pater* over their matins and even-songs, in a manner not regarded, and in a language not understood by the people!" A sorry argument truly for the neglect of an ancient pious Catholic usage; and yet I have been surprised to find, that among persons of superior intelligence and high professional standing, the opening of our Churches for the celebration of the Daily Service has been objected to, on account of its supposed Papistical character and tendency. Indeed, it is the only argument which I ever heard alleged against the usage when viewed apart from all considerations of expense and convenience.

It is not my design to expose the futility of this argument. That were needless. Neither do I purpose to make an argument in its favor. I presume your readers to know that the morning and evening sacrifice of the Jewish Church was a Divine institution (Ex. xxix, 37, 38); that it has never been repealed; that it was sanctioned by the usage of our Lord and His Apostles; that it was practiced in the Primitive Church, and was continued in subsequent ages in the Universal Church; that at the time of the Reformation, the Church of England divested the institution of many abuses which had become connected with it, and made it, thus reformed, the rule and law of the national Church; and that from that Church the admirable provision for its celebration is derived to the Church of these United States. Assuming this, and also the lamentable fact of its disuse, I merely ask the attention of your readers to a passage in which the evils of this disuse are forcibly stated The passage is taken from a treatise on the subject by Bishop Mant, one of the learned and erudite compilers of the Commentary of the Bible, which was edited by the late Bishop Hobart, and is commonly known as Mant and Doyle's Bible, and the sole compiler of the commentary on the Prayer Book, which was edited in this country by, and commonly passes under the name of, Bishop Brownell. Speaking of the disuse of Daily Morning and Evening Prayer in our churches, Bishop Mant says:

1. "It is not agreeable to the Church's character as a christian society: for christians are characterized as they who call upon the name of Jesus Christ our Lord; and the largeness of the quality is set forth in the christian precepts, 'Pray without ceasing,' 'continue in prayer.' But whatever be the devotions of the house or the closet, with our families or by ourselves, this surely we cannot be said to do as a society and in our churches, while we assemble and meet together only one day in seven, and the bell is not tolled for prayer, and the door remains unopened, and no sensible sign appears to distinguish the Christian temple from the synagogue, the mosque, or the pagoda; the places respectively formed for the worship of the Jew, the Turk, and the Infidel.

2. "Nor is it agreeable to the Church's character, as a member of the Holy Catholic and Apostolic Church: not of the Church considered as 'Holy;' for, during six days out of the seven, there is no separation of our people from the rest of the world to God; there is no sanctification of them by His service; there is no 'holy congregation:' not of the Church considered as Apostolic; for of the Church, as planted by the Apostles, the disciples 'continued daily with one accord in the temple:' not of the Church considered as Catholic; for, until of late years, the thrice Holy Lord God was daily acknowledged by the 'holy Church throughout all the world.'

3. "Nor is it conformable to the Church's authority: for she claims to herself 'power and authority to decree rites or ceremonies;' and among 'the rites and ceremonies' which she hath decreed, are her 'Daily Orders for Morning and Evening Prayer,' so that to reject these is to renounce her authority: and that, although the rejection be less a positive act, than a contented acquiescence in an habitual neglect; for, where the thing commanded is a thing to be done, to forbear the doing of it is a rejection of the command, and a renouncing of the authority; and that again, although custom may be pleaded in behalf of such neglect, and in opposition to the authority of the law. To plead custom here were a dangerous fallacy. For, however valid such plea may be, in supplying the want of a written law, or in interpreting a law obscure or ambiguous, it is invalid as a substitute for a law written, or as a gloss upon one unambiguous and plain, especially when it is, by voluntary stipulation, bound and rebound continually on the observance of its ministers. Law then asserts its supremacy: and conscience takes up the admonition of God's Word, that we judge righteous judgment,' and 'follow not a multitude to evil.'

4. "Nor is this dereliction of the Church, orders and authority conformable to the discipline of Christ, as the Lord hath commanded, and as this Church....hath received the same according to the commandments of God:' for these daily services are part of the provision, whereby the Church trains and disciplines her children to the service of God in Christ, and in obedience to his commandments: nor is it conformable to her children's religious professions; for, whereas, in the morning service of every Lord's day, they are called upon by her to profess aloud, 'Day by day we magnify Thee,' on each of the succeeding six days of the week they forego their profession, and forbear to magnify Him in the congregation; until the recurrence of the first day of the week, prompts the same declaration, to be followed by the like six days' forbearance and practical contradiction.

5. "Nor is it conducive to the spiritual well-being of the Church's individual members. Nothing can be more plain or indisputable, than that one instrument is thus, in a vast degree, contracted in its operation and abated in its force, for producing their improvement in devotion to God, and in the knowledge of His Holy Word. Unless public assemblies for united worship be nugatory altogether, and inefficacious on the minds of men, the mind cannot but be affected by the loss of such an aid to devotion, for six, nay for much more than six, sevenths of its existence; and it cannot be but the hearing or the not-hearing, of two or four chapters every day, must help forward or keep back a knowledge of the Bible, a comprehensive, connected, entire acquaintance with God's revealed Word: so that, if the passing and the past ages be less conspicuous than the foregoing one, for a deep and calm, a meek and submissive spirit of religion, and a familiar acquaintance with religious knowledge, it is in part to be attributed to the modern neglect of the Church's Daily Orders for Morning and Evening Prayer.'

6. "How little conducive this neglect of the Church's Daily Worship is to the honor of her Great Founder and Head; how unlike it is to 'letting our light so shine before men, that they may see our good works, and glorify our Father which is in Heaven;' how unlike it is to 'adorning the doctrine of God our Saviour in all things;' may be left to the reader's meditation: in the course of which it will be worthy of his inquiry, whether a system of religious practice which is not agreeable to the Church's character as a christian society; which is not agreeable to the Church's character as a member of the Holy, Catholic, and Apostolic Church of Christ; which is not conformable to the Church's authority; which is not conformable to the Church's discipline as the Lord hath commanded;' which is not conformable to her children's religious professions; which is not conducive to the spiritual instruction and edification of her children; can be conducive to the honor of God in our Lord Jesus Christ?" Ignotus.

For the Churchman.

Dear Mr. Editor:

In the *Churchman* of Oct. 16th, there is a slight typographical error, which might warrant an important historical inference. The Rev. Thomas Chase (see "List" of the Maryland parishes and clergy for the year 1773) is represented, in the light of an Incumbent of "*St Thomas' and St. Paul's*," in Baltimore county. Strike out, if you please, the word *and*, so that the former may be classified among the vacant parishes of that year. As it now stands, Mr. Chase was the Rector of both. And, if he were, the fact would prove, beyond doubt, *that pluralities were permitted, in Maryland, before the American Revolution.* Instead of such, however, having been the case, the evidence from all quarters, (so far as I have collected it,) including the "List," (rightly published,) tends directly towards the *negative* of the proposition. And whatever may have been the *glory*, or the *shame*, of a Church Establishment, in Maryland, England, or elsewhere, it is due to the truth of history, upon this point, that no mistake, (typographical or otherwise,) which warrants a grave inference, should be left, without correction.

I am, very truly, yours, &c.,

Geo. L. L. Davis.

Baltimore, Nov. 4th.

For the Churchman.

Mr. Fry's Lectures on Music.

Allow me, Mr. Editor. to call the attention of your readers to the advertisement of Mr. W. H. Fry's Lectures.

This musical course will mark an epoch, in the history of Music in this city, illustrated as it is proposed to be, by an efficient chorus and an admirable orchestra. Several solo singers of the first class, too, have been engaged; and for musical students and amateurs, as well as those merely who go to concerts because it is the fashion to attend them, will, if the syllabus is carried out with fidelity and spirit, which we may justly expect, be both instructing and gratifying to a very great degree.

Mr. Fry's syllabus includes a general asthetical treatise on music, with a history of the art, the different instruments, various schools and styles. Each and all of these are to be illustrated on the spot, offering musical instruction at a cheap rate.

In addition to specimens of the finest classical music, the compositions of the great masters, much that is curious, rare, and bizarre in the antiquities of the art, will be exhibited.

The Lectures will occupy ten Tuesday evenings, of as many successive weeks. One thousand names have been registered of subscribers to these Lectures, among whom are to be found some of the most prominent gentlemen in this city, artists, literateurs, professional men and men of business.

Single lectures can be attended, although most tickets are for the course. All who can readily afford the expense will doubtless be amply repaid for time and money expended. T.

INFORMATION WANTED

Of a member of the Church of England and Ireland, William Saddler, son of the late Edward Saddler, Derry Hollow, near Drimsambo, Ireland. He is 22 years old, middle size, long visage, light complexion; sailed from Liverpool three years ago last May day. When last heard of, he was in Ohio.

This is anxiously looked for by his widowed mother, Mrs. Saddler, Fitzroy Harbor, Ottawa.

☞ Exchange papers, particularly Church papers in the State, are requested to give this advertisement an insertion for charity's sake.

Toronto, October 14, 1852.

THE CHURCHMAN.

NEW YORK, NOV. 27, 1852.

☞ All letters on business must be addressed, in future, to JOHN HECKER, *Proprietor of the Churchman.* All communications and articles concerning the paper, to Rev. H. N. HUDSON, *Editor of the Churchman,* as letters, *not addressed to him as* EDITOR, will not be opened at the office.

The present editor of the Churchman will not be able to enter fully and unreservedly upon his editorial labors, till about the beginning of the year. Meanwhile, however, the paper will have such and so much of his thought and attention as can be spared from other engagements.

A formal and set declaration of our particular views and purposes will not, we trust, be looked for from us. Every one knows that such things are easily made, and as easily forgotten, whenever circumstances render it convenient to forget them.—Besides, they savor too much of bespeaking the public confidence without having deserved it, or, at least, before such deserving has been shown. On this point, therefore, we must refer our readers to the coming-on of time, begging them not to abandon us, and not to endorse us, till they shall have given us a fair trial, and had some reasonable taste of our quality. Of course they will readily understand that a considerable space of time will be required for getting our hand in, and acquiring the use of our editorial tools. He who is forthwith at home in a *new chair*, it may be fairly presumed, is not altogether fitted for any: for, to have a real home-feeling and home-power in any one place, a man must needs be a stranger in most other places.

But while we thus disclaim every thing in the line of a particular manifesto, somewhat, nevertheless, we may well be expected to say, in general, concerning our future course. In our hands, then, we trust that the *Churchman* will be, and we certainly mean it shall be, held true and firm to its old principles; these having been tried too long and too successfully for us to harbor any thought of giving them the slip. If we understand our own religious and theological formation, it will have to be turned completely up-side-down and in-side-out, before we can fall into any abandonment or prevarication of them. That we should maintain them, however, with the learned and much-experienced ability of our predecessors, the readers, we hope, will be as far from expecting as we are from promising.

In times past, this paper has stood fast to the united service of the Gospel and the Church, whose interests we can scarce conceive of otherwise than as being forever one and inseparable. Here we can well afford to stand on the profound and comprehensive maxim of Coleridge, that "a Christianity, without a Church exercising spiritual authority, is vanity and dissolution." Which manifestly infers that the Church is to be regarded as an *institution*, and not merely as a *theory*; and in virtue of that quality, her claim is not only to the assent of our minds, but, which is of far deeper consequence, to the loving, trustful, honest allegiance of our hearts. And, surely, every thoughtful man may well perceive how the sacred and saving doctrine of Christ, to have its proper virtue and efficacy, had need to be built and organized into institutions, instead of being left in the form of mere propositions. Propositions alone could indeed give it to us as matter of science, and to the ends of speculative and sentimental exercise; but it is for institutions, for the Body wherein it has "a local habitation and a name," to instruct and discipline it into our lives and characters, and corroborate it with the very substance of our spiritual being. And a large and manifold experience, the sad results of which everywhere lie about us, and thrust themselves upon us, has shown that when men have once got this sacred doctrine thoroughly disembodied into propositional forms, their next step is, to assimilate and shape it to their individual fancies and systems. Having no determinate, objective, sure-footed form, they proceed at once to make it whatsoever they would have it to be. For, in truth, when such is the case, men can hardly choose, even if they would, but draw God's laws to them, instead of drawing theirs to Him. But, indeed, the world is full of proof how little of practical force principles can have, unless they be embodied and fixed in solid strong-knit institutional forms and settlements. Hence we see that when men get up any new opinion, their first endeavor commonly is to establish and organize it into something like an institution. And doubtless there are many beneficent institutions now in being, which were once mere opinions, but which, while they continued such, could really *do* nothing: that is, they could be understood and talked about, but they could not, in any proper sense, work.

Such, then, is our conception of the matter in hand. So that, touching the united service of the Gospel and the Church, we would say with all our might, "What God hath joined together, let not man put asunder." Nevertheless, we can well understand how that many, whom we delight to call brethren, and whom, as such, we sincerely love and honor, should differ from us herein. Respecting these, we shall hope, and we *will try*, to remember that we differ from them just as much as they do from us. They also, we trust, will have the same thing duly in remembrance; being, as they must be, well assured that they who are most conscientious should best know how to respect the conscientiousness of others. And we would beg them to be assured, moreover, that as editors of this paper, all our thoughts and feelings, so far as the incumbrance of many and great infirmities may permit, are to centre and converge in the holy, the beautiful, and comfortable doctrine of the Cross. In the strength and sweetness of this blessed doctrine, there is surely room enough and motive enough for us all to unite. Here, God helping us, we shall ever rejoice to meet with all our brethren; and we cannot, we will not, doubt that they will equally rejoice to meet here with us. And is not this infinitely more than all the points put together, wherein we differ?

H. N. HUDSON.

Special Convention of the Diocese of New Jersey.

Concluded.

Mr. Rutherford offered Resolutions requesting the Bishop to demand a trial.

The Bishop said he had been consecrated to his office of a Bishop in the Church of God, and did not need to be instructed in his duty by individuals of the Convention. He refused to put the question on the Resolutions.

The Rev. Mr. Brown said that ten years ago they were told the Bishop must surely be tried. And they had heard it repeated every year since.—Where are those old charges now? Outlawed by time? Or what has become of them? They have died out. And so will these. He went on, at considerable length, to vindicate the Convention from the charge of "servility," and their action from the accusation of being "a mockery."

Mr. Rutherford rose to make some explanations in regard to his Resolutions.

The Bishop said he had gone to that Court ready, and willing, and fully *expecting* to be tried. Yet he was not even called upon to plead "Guilty" or "Not Guilty." The Three Bishops had made a declaration of his *guilt*, which he had protested against, and to which members of the Court had strongly objected. They had no business to do it. As for himself, he was ready to resign his episcopate that night, if it should seem to be his duty. But put this question? never! If he wanted a trial, he could say so without being instructed. He did not doubt that it was difficult for many to understand his motives and feelings on this subject. A Bishop was not as any common man. There is a pressure of oaths and vows upon him, which no other man has. He had no anger, no warm feeling on this subject. But a Bishop is, after all, an isolated man. No one of his friends can fully enter into and understand all his feelings on such a point as this.

Mr. Rutherford said the object of his Resolution was only to remove out of the Bishop's way any *bar* that the Convention might have placed in the way of his trial, and then leave the Bishop free to do as he pleased.

Mr. J. Parker did not pretend to say the charges were true, or, if true, what degree of moral guilt was thereby incurred—the facts might, to a large extent, be true, and yet no moral guilt incurred. But the Bishop's reputation was assailed in the community, and there would be no end of it until there was a trial before a competent tribunal. If he had been an enemy of the Bishop's, (which he was not, and the Bishop knew it,) he would wish the very course to be taken which has been taken. He went on to make some very strong remarks about the Bishop's refusing to put the question on Mr. Rutherford's Resolutions. He called it a tyrannical interference with the freedom of debate, and said that if it was to be *sic volo, sic jubeo*—if they were met there merely to register the edict of the Bishop, they had better put on their hats and go home.

The Hon. Senator Miller said, that, in July last, he had been appointed by the Convention as one of a Commitee to wait upon the Court of Bishops when they should assemble, and say to them, that the Convention had investigated the charges brought against their Bishop, and had found no cause for Presentment. They were also directed to lay before the Court the evidence taken before that Committee. Now the action of a Convention is binding on all the members of it, whether they are present or absent. Gentlemen might find as much fault as they pleased with that action. But under that authority things *have been done*, which their faultfinding can never take back. The Committee were also directed to present a statement, which they did, on the responsibility of the Convention; and also to request the Court to proceed no further in the matter. All this was accordingly done. The Court considered the statement read by the Committee, and pronounced that the investigation was true and honest, and that no further action was needed from them, even on the *new* charges, which were also referred back to the Convention.

Mr. Gifford asked what was the question before the house?

Mr. Miller replied (smiling) that he did not know (laughter). Various remarks and statements had been made, and he supposed he was in order in replying to them.

It was said, "there were so few Bishops present at the Court," was that the fault of New Jersey? Few or many, however, the Court had decided that New Jersey was in the right. And shall this same Convention find fault with us *now?* Why? we have been to the highest Court, we have laid our cause before them in writing, and they, after long and solemn deliberation, have pronounced that we are correct. I stand on that. No matter whether the majority of the Court was one Bishop or fifty Bishops. The *Court* has decided. But, it is argued, the Investigation was not fair, thorough, and honest. This is precisely the question raised by the three Bishops before the Court—the *very question!* I thought it hard *there*; but then they were outsiders; and in order to sustain their own position they must needs try to break down the Committee of the Convention. Yet, after hearing all they had to say, the Court of Bishops solemnly decided that *they* were *satisfied*. And the Church generally is satisfied. But certain gentlemen are *not* satisfied. They say "We want *another* investigation, a *trial*. We *demand* a trial. We *will have* a trial—civil or ecclesiastical!" How will they get a civil trial? When and where can it be had? On what charges, and whose? As to an ecclesiastical trial, gentlemen ought to know that a Bishop cannot be presented by any body who thinks him guilty. He must be presented either by his own Convention, or by three Bishops. Is there any other mode? None whatever. The Bishop cannot be tried, then, without a Presentment. The three Bishops have presented, and their Presentment has been *dismissed*. The Convention will not present. How, then, will the gentleman get his trial? In investigating the new charges, he thought the old Committee ought to be continued. Why? Because they have *served well once*. So says this Convention. So say the Court. But besides this, we owe it to them, to prove that we are unmoved by the groundless imputations thrown out against them—as if they were under undue influence, and were therefore not to be trusted. Sir, there is not a man in this Convention, who, under his own responsibility, will dare to say so on this floor! Because the members of that Committee have sons in Burlington College, are they disqualified from judging right and wrong? Surely if they have sons under Bishop Doane's care, they have a double interest in seeing that Bishop Doane is at least a moral man. Is it because they have entrusted money to him? Surely creditors are the best judges as to whether their money has been lost fraudulently, and if *they* are satisfied with the mode in which the Bishop has incurred his liabilities, there is little cause for others to complain. No, sir! They might, if they pleased, have found yet dearer and closer ties, that may well bind us more closely to you than any they have mentioned—ties formed at the Font, at the Altar, in the Blessed Sacraments and ordinances of the Church, in the endearing intercourse of many years, going in and out among us as a Father in God, among the faithful and loving of your flock. Shall I admit, because I have two sons under your care, sir, that therefore I am unable to decide rightly as to the *fact* whether you have been guilty of perjury, or have received property under false pretences, or are a common drunkard? No, sir! It is our bounden duty not to change the members of this Committee, but to trust them to the end, as they have proved themselves worthy. Thus will we most fully carry out the intentions of the Court of Bishops, which have sent down these charges, that this Investigation may be terminated where it was so auspiciously begun.

Mr. Thompson said that he had been of the opinion that it would be better to appoint new men, more especially because he had been desired by a member of the old Committee to make a motion to that effect. But he was now satisfied that, if such consequences would follow from pursuing this course, it were better his motion were not pressed. He therefore withdrew it.

Governor Stratton then moved that the blank be filled with the names of the old Committee.

Mr. Halsted said he was opposed to reappointing the old Committee. He did not deny, he said, that the old Committee had acted very fairly and honestly in all that they had done. But the witnesses had refused to attend before that Committee; and, if they were reappointed, those witnesses would not appear before them now, any more than before. He would not promise that they should appear, even if a new committee were appointed. He could not say. *Perhaps* they might appear before a new Committee; but certainly not before the old.

Mr. Cortlandt Parker said that no charge of unfairness or of disqualification could be rightly brought against that Committee. There might possibly be a legal technicality; but, in the case of men of such high character in every respect, these legal technicalities were trifles lighter than air. If the policy of a Diocesan Investigation were to be persisted in, these were the very best men that could be had. He said he had himself been much misunderstood and misrepresented. His course in Convention had been made to bear a construction which was the farthest from his thoughts and the feelings of his heart. He had been talked of as an enemy of his Bishop, while professing to be his friend. He said he believed that, at last, he stood acquitted of any insincerity or hypocrisy, in the opinion of the man who was most concerned in all this matter. For his own part, he believed him *wholly innocent*, and if his cause came to trial—as he believed it ought and must—he was ready to take his place by the side of his Bishop, and give him the benefit of all the strength there might be in his arm, his mind, or his voice. But he was opposed to this whole policy of a Diocesan Investigation, and believing it wrong *ab initio*, he was of course opposed to continuing it now. He believed it was the duty of the Convention now, to *retrace its steps*. It was the only course proper to be pursued for their Bishop's protection, for their own protection, and—a better thing than all—for the protection of *the right*, that a trial should be had, the truth made to appear, and an end put to all this trouble. He therefore offered a resolution, to the effect that nothing short of a Trial by the Court of Bishops would ever clear the fair fame of the Bishop.

The Bishop said that he would put no such resolution to the vote of the Convention. He had refused to put Mr. Rutherford's Resolution, and he refused to put this. It would be a complete stultification of the Convention to adopt it, and of himself to put it. Do they say the Bishop's character is suffering? that his fair fame is destroyed? I deny it. It is not so. I stand in the midst of my Diocese, where I am best known, and so far from my character's being destroyed, I have received more abundant kindness and confidence since this assault upon me was commenced, than ever in all my life before. Do they say that my reputation is suffering in the other parts of the Church? It is not so. I know it is not so. I have received, within the past six months, from all parts of the Church in this country, from the colonies, from our mother Church in England, letters containing such expressions of sympathy, love, and confidence, as I never received before in all my life put together. These letters alone are a richer heritage to leave to my children than anything of worldly wealth that I could ever have left behind. But "Officers of the Army and Navy would demand a trial!" I am tired of having officers of the Army and Navy thrust up to me as my models of what I ought to do as a Bishop of the Church. I am an officer in God's Army, who has received his commission direct from Jesus Christ and His Apostles; and here I shall stand, until that authority which clothed me with my commission shall see fit, without *my* asking, to take it away. I defy any man to put his finger on a single proof that my character is gone, or my fair fame tarnished. If confirmations were diminishing in number, if many were kept away by reason of my bad character, if in my journeyings around my Diocese, I met averted faces, and preached to empty benches, if my absence were better than my presence, if the numbers and zeal of the clergy were falling off, if it were evident that the Church in New Jersey were *running down*, and that by reason of my misdoings, *then* there might be some reason for all this outcry. But it is the very reverse. Every man on this floor knows that not one single item of all this is true. True, there has been *accusation* enough. But I defy accusation. I stand here—a man, a Bishop in the Church of God—uncondemned, nay, *unaccused*, by any man whose accusation is worth a hair:—unaccused by any man, or *set of men*, whose *joint* accusation is worth the value of a hair!

Mr. Ogden suggested the impossibility of carrying out any such Resolution as the one proposed. The Convention could not present without previously appointing a Committee of Inquiry. But we were just told that, in all probability, witnesses would not attend before a new Committee, any more than before the old one.

The Rev Mr Southard said that all this opposition was an insult to the Court of Bishops. The past action of the Convention had been before that Court, and *they* have decided that it was *right*. That Court have referred the remaining charges back to us. We are bound to investigate them now, not only on our own sense of duty, as we did before; but also in deference to the authority of that august Court. Yet we are told that those witnesses—those men who *know* so much, but will be very sure *not to tell*—we are told that they will dare to withold their testimony, when the very Court, to to which they *profess* such unlimited obedience, has sent the matter back to us, with their authority added to our former action. This is nothing better than contempt and rebellion against the authority of the Church. As to the man who has thus advocated it, I say nothing. Let him stand there; let him wear the character he has already won.

Mr A. Gifford said that it was not the duty of the Convention, to submit to the Court of Bishops, except where the constitution clothed the latter with express authority. For his part he preferred a Committee composed of new men. In the course of his remarks, he said that some years ago [in 1849 we think he said] he was one of thirteen gentlemen who met together to talk over, *under pledge of secrecy*, the advisibility of presenting the Bishop for trial. On that occasion, he gave his voice against it. He *could* say *much more on this subject*—but not at present. Subsequent events had relieved him from his pledge of secrecy.

The question was now taken on the motion to fill the blank in the Resolution with the names of the old Committee. The Bishop declined voting on this, as on all the subsequent questions. The motion was carried by the following vote:

	Aye.	No.	Declined to vote.	Divided.
Clergy	23	—	3	—
Laity	21	8	–	1

Mr J. Parker moved, as an amendment, that the Committee also investigate all the articles in the old Presentment, which had not before been investigated: which was lost, as follows:

	Aye.	No.	Declined to vote.
Clergy	–	21	2
Laity	8	21	–

Mr Halsted moved that the Committee also investigate all other charges that shall be brought before them by any responsible person.

Mr Condit said that this was a Special Convention, and could act only on what was embraced in the call; and this was not embraced in the call.

Mr Ryall said the Convention had repeatedly refused to go into an indefinite inquiry, and would not be likely to begin now.

Mr Halsted said, "You take care not to put *me* on the Committee."

Mr Ryall. "No! you are disqualified, you are a Trustee of Burlington College!" (Laughter.)

The amendment was ruled to be out of order.

The question on the 1st Resolution was then taken by sound, and declared to be carried. After the decision was announced, Mr Cortlandt Parker called for the Ayes and Noes, and as he seemed convinced that the minority would have no rights whatever left, if this courtesy were denied him, it was granted, and the following vote was announced:—

	Aye.	No.	Declined to vote.
Clergy	24	3	1
Laity	22	7	–

The Second Resolution, empowering the Committee to fill vacancies, was then passed.

Whereupon, after the usual devotions, the Convention adjourned to meet in St. Mary's church, Burlington, on Wednesday, the 1st of December next.

THE RIGHT REV'D DAVID LOW, D.D., LL.D., late Bishop of Moray and Ross, Scotland, having resigned his see, is now living, in great old age, in retirement, at Pittenweem. Our readers will be doubtless interested in the following extract which we are allowed to make from a private letter recently addressed by him to a gentleman in this city:

"I must claim your indulgence for a shorter letter than I could have wished, in consequence of age and infirmity. I have now been a clergyman sixty-two years and six months; the oldest now in this Church; my senior of ten years' standing, Bishop Torry, having died within this fortnight. In the winter, 1784, I was attending the University of Aberdeen, when the Venerable Bishop Seabury was consecrated; since which time the Bishops in America have greatly increased in number, and lately very rapidly; outnumbering those of England, which, with Scotland and Ireland, were the countries in the world who had Reformed Catholic Bishops.

"Many years since, I had a most gratifying visit here from your excellent Bishop Hobart; and eleven years ago, I had a very pleasant meeting with the Bishop of New Jersey, at the consecration of the parish Church of Leeds. At which were present an Archbishop and three Bishops, and about three hundred clergymen. Of which last number was an excellent clever young clergyman of your Diocese, whose name I have forgotten; but I think he is a clergyman in New York.*

"Last Summer the Church meeting in London was still more grand; being attended by Bishops from, I believe, every part of the world; and I fain hope that such friendly intercourse between all branches of the Church Catholic, will end in a removal of all hinderances of a complete intercourse between them.

"But with all these most gratifying occurrences, it is painful to think that persecution, instead of ceasing, continues to exist and spread in your Church. But I trust that it will and must soon end."

* Supposed to be the Rev. Dr. Haight.

New Publications.

The great pressure of Ecclesiastical Foreign and Domestic news crowded out of their place several notices which we had prepared for our last week's paper.

CORNELIUS NEPOS, with notes historical and explanatory, by Charles Anthon, LL. D. N.Y., Harper & Brothers. 1852.

The typography and style of this book are admirable, and above the ordinary class of school books: and the notes accompanying are invaluable not only to the young student but to the old student, who when young had nothing but a small Nepos, of very small type, without note or comment, which he could carry in his vest pocket. Really, if the path to knowledge is not made easy to the youth of the present day, it will not be the fault of Professor Anthon. This book is also on sale at Stanford & Swords, who sold us our little Nepos years ago.

KNICK-KNACKS from an Editor's table, by L. Gaylord Clark. New York, D. Appleton & Co., 200 Broadway, and 16 Little Britain, London.

A very readable book, and good companion for railroad and steamboat travellers, watering places, and such like—that you may take up at any time, laugh heartily at, and lay down again.

CHRISTIAN PARLOR MAGAZINE for December, (Jas. H. Pratt, 116 Nassau St., New York,) has been received.

The *Evergreen* for November, 1852, a Church monthly publication, published by Messrs. Bunnel & Price, two enterprising young men, recently started at No. 121 Fulton-st. A sound theological and literary miscellany, whose columns are enriched by some of the ablest pens in the country. We cheerfully refer to an advertisement in this day's paper by its proprietor.

☞ We are compelled by the crowded state of our columns, again to defer nearly all our book notices.

At a meeting of the Vestry of St. Jude's Episcopal Free Church, held on Wednesday evening, Nov. 10th, 1852, the following Preamble and Resolutions were unanimously adopted:

Whereas, the Rev. Henry Dana Ward has resigned the rectorship of St. Jude's Episcopal Free Church; and whereas, this Vestry are impressed with a deep sense of his christian fidelity, and have ever felt a high personal esteem for him, therefore,

Resolved, That we acknowledge with gratitude the faithfulness of our late rector in his pastoral relation towards us, and the diligence with which he has sought out the members of the parish and gathered in many who were inclined to neglect the service of God in his house.

Resolved, That we feel it to be an occasion of mutual congratulation that the kindest feelings have prevailed throughout the whole period of our connection between our late Rector and each member of this Vestry, and that in leaving us he carries with him our best wishes for his prosperity in life, and for his usefulness in the ministry of the Gospel of Christ.

Resolved, That we take this opportunity in behalf of ourselves and the congregation, to express to him our grateful regard and affectionate remembrance.

Extracts from the Minutes.

Attest, CHARLES J. FOLSOM, Clerk of the Vestry.

DAILY SERVICE.—We have reason to fear that there are inaccuracies in the list, on our first page, of the places and times of Daily Morning and Evening Prayer in this city. If so, we particularly request to have the means of correction afforded us; and also that we may be informed, from time to time, of changes proper to be made in it. The list has been found useful to devout strangers, and to good people of our own city, whose week-day occupations may render it most convenient to attend, sometimes in one Church and sometimes in another.

Advent Collections for Domestic Missions.—The appeal of the Committee having charge of this branch of the Chur h's Missions has no doubt been generally read. May we hope that in every congregation of our Church a prompt and liberal response will be made to it. It is of the utmost importance that the treasury, now exhausted, should be well replenished, that the Board may be enabled to sustain its present devoted band of laborers, and if possible to extend still farther the blessings of the Gospel in the Church. The claims of Oregon and California must not be forgotten. The excellent men who have devoted themselves to the work in those distant lands should be well sustained, and their number, if possible, be largely increased. In this view we sincerely hope that the Committee may not be disappointed in their just expectations, and that the appeal will produce a response from every congregation.

TO CORRESPONDENTS.

The Church is no Confederation, W. H. Hickox, * *from Tennessee*, and the extracts sent us by our esteemed friend, *H.*, were received too late for insertion in this day's paper.

Our friends must bear with us a little until we become a little more familiar with our new vocation. We have two or three books yet to be noticed, which will appear in our next.

N. I. C. E. has been disposed of as he directed, with a note from ourselves.

LIST OF CLERGY.—The list of clergy in this city and vicinity is pubished on the first Saturday of each month. Of course it will appear in our next. We respectfully request to be informed, forthwith, of all corrections, by addition or otherwise, proper to be made therein.

CLERICAL CHANGES.

The Rev Wm. W. Hickox informs us that there is an error in the Church Almanac, for the last few years, in representing him as *officiating* at Westport, Essex Co., New York. He resides on a farm in the neighborhood of that village, but is and has been, for three or four years, rector of St. Paul's church, Vergennes, Vermont.

The Rev Andrew Mackie requests that all letters and papers for him be directed to Newark, New Jersey.

Rev Lewis P. W. Balch, D. D., to Lee Town, Jefferson county, Virginia.

Rev Samuel Cowell, to St. Stephen's church, Beverly, New Jersey.

Rev Charles H. Disbrow, to Huntingtown, Calvert county, Maryland.

Rev Nathaniel S. Harris, to Chester, Delaware county, Pennsylvania.

Rev Rodney S. Nash, to St. Luke's church, Milan, Erie county, Ohio.

Rev Henry John Windsor, to Frederick City, Maryland.

The Rev Wm. S. Ludlum requests correspondents to address him at Copake, Columbia Co., N. Y.

The Rev Wm. B. Musgrave, of Western New York, requests all communications intended for him to be directed to Dayton, Ohio.

Married.

At Portsmouth, Ohio, Oct. 28th, by the Rev Erastus Burr, the Rev. A. B. Russell, rector of Emmanuel church, parish of Plaquemine, La., to Mlle. Augustine Vollanvaider, of the former place.

On Thursday, Nov. 4th, at St. Luke's church, Philadelphia, by the Rev Dr Howe, Frank Wills, Esq., of New York, to Almy Warne, youngest daughter of James Casey, Esq., of the former city.

On the 31st of October, at Christ Church Cathedral, Fredericton, New Brunswick, by her father, Margaret Spencer, second daughter of the Venerable Archdeacon Coster, to the Hon. the Chief Justice Carter of the same city.

Notices.

☞ We call the attention of the benevolent to the sacred concert at the Free Church of the Nativity, Avenue C, near 6th st., C. Clapp, rector, for the benefit of the Church, on Wednesday evening, Dec. 1.

CHURCH OF THE ASCENSION, SOUTH BROOKLYN.

The Rev. Dr. Hawks will preach in this Church, (corner of Sackett and Court streets,) on Sunday evening next, 28th inst., at 7½ o'clock.

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 3 and 7½ P. M. tf

Acknowledgments.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

One anxious to assist the poor 3; friends to the poor 15. His benevolent friends will allow him, on the occurrence of this twentieth annual Thanksgiving, since he entered on his present sphere of missionary labors, to tender them his hearty thanks for their manifold favors. Without the assistance they have so kindly rendered, the work assigned to him could not have been successfully performed. Nor can he forget that many, who cherished this misssion with warm affection, and to whom he was greatly indebted, are numbered with the dead. The names of Ward, Lorillard, Otis, Stagg, Schermerhorn, Burgess, Le Roy, Stuyvesant, Rogers, and Laight, rise before him with peculiar vividness, recalling the most delightful recollections of departed worth, and presenting noble examples of the consecration of earthly means to the relief of suffering humanity. Many have been sustained and blessed by their liberality, who rejoice in giving expression to their grateful feelings.

This season opens to the missionary a wider field than usual. An unprecedented number of tenement houses, have been erected in the immediate vicinity of the Church, some of them containing each more than one hundred human beings. The demand for aid is not only frequent, but often of so pressing a nature, as to awaken the most painful emotions. Destitution and suffering are witnessed in distressing and appalling forms. A bare recital of some recent cases would be sufficient to move the hardest hearts. Will not those on whom Providence has smiled, remember these children of misfortune and penury? A thank offering will be a welcome visitor, and may be productive of the happiest results.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.

Nov25-3t

THE MARINER'S HOME, (North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

J H K, 5; U, thro' S & S, 5.

For the Poor:

A valuable package of nry goods for clothing, and a pair of boots, from R B Valentine.

D. V. M. JOHNSON, In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway,
T. P. Cummings, 82 Beaver-st.
Ed. Haight, 18 Dey St. } Committee.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Nov 23, 1852.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since the 27 inst.

Church of the Holy Innocents, Rev Sylvanus Reed 1; Major Rains, of U S army, bound to California 1; E Windust, don 2; part of colls of Jefferson Barracks, by Rev John McCarty, D D 3; Mrs Elizabeth A Gallagher, sub 2; Rev John Wells Moore, St Lukes, Somers 2 87; St James, North Salem 91 cts.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treas'r and Agt., New York, Nov 24, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 10 inst.

Mrs Elizabeth A Gallagher, sub 4; Rev John Wells Moore, St Luke's, Somers, 5 02; St James, Forth Salem, 4 98: 14.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treas'r and Agt. New York, Nov 24, 1852. 20 John street.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

Thro Thos N Stanford, Esq: a communicant, for the Rev R Riley 5; S S of St Johns, Waterbury, Ct, for the education of a student in Minnesota 50; St Johns, Elizabethtown, N J, for the Chippeway Mission 1 12; a lady of StJohns, Wheeling, Va, for Mr Eoff 10; Christ, Hudson, New York 2.

JAMES LLOYD BRECK, For the Minnesota and Chippeway Missions.

St. Paul, Minn, Oct. 29.

Advertisements.

CHURCH DAMASK AND CARPETING.

DOREMUS & NIXON

INTEND always to have on sale a choice assortment of DAMASK AND MOREEN, for Cushions.

Mohair Plush, and *Silk Velvet,* } for Pulpet Cushions:
Carpeting of every description.
Cocoa Matting and *Mats,* } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*

oct16-1yr No 21 Park Place, and 18 Murray st.

A pleasant front room, with a small room attached, to rent, with board, at No. 207 West 20th st., between 8th and 9th Avenues. References given and required. nov21-3t$

BISHOP DOANE'S CASE.

Just published by STANFORD & SWORDS, 137 Broadway.

Proceedings of the Court of Bishops, assembled for the Trial of the Right Rev. George W. Doane, D. D., LL. D., Bishop of New Jersey, containing also the opinions of the Bishops comprising the Court. Price, 37½ cts.

C. S. BOURNE & BROTHER, BILL AND EXCHANGE BROKERS, 35 Wall Street, NEW YORK.

CHRISTOPHER S. BOURNE, FRANCIS BOURNE, } nov27-4t

THEOLOGICAL BOOKS.

For sale by STANFORD & SWORDS, 137 Broadway.

The Works of the Rev. Wm. Bridges, M. D. London, 5 vols.
The Life and Defense of the Conduct and Principles of the venerable and calumniated Edward Bonner, Bishop of London, in the reign of Henry VIII, Edward VI, Mary and Elizabeth, by a Tractarian British Critic.
A Companion to Family Prayer, comprising discourses on the services appointed by the Liturgy for Sundays and Holy Days. By Hon. and Rev. Samuel Best, M. A.
Sermons on the Privileges, Responsibilities, and Duties of Members of the Gospel Covenant, Advent, Christmas, Epiphany. By the Rev. T. Bowdlen, M. A.
Sermons on Various Subjects. By David Birchan, D. D., 2 vols.
The Miscellaneous writings of the late Wm. Braidwood, one of the pastors of the original Baptist Church, Edinburgh.
Burton's Lectures upon the Ecclesiastical History of the first three centuries, from the Crucifixion of Jesus Christ to the year 313. Oxford. 1 vol.
The Book of Common Prayer, interpreted by its history. By C. M. Butler, rector of Grace Church, Boston.
The Book of the Fathers; containing the Lives of celebrated Fathers of the Christian Church, and the spirit of their writings.
Parochial Sermons, on subjects engaging the attention of the day. By the Hon. and Rev. Samuel Best.
Pistas Domestica, consisting of Family Prayers, arranged as a weekly course from the Liturgy, Discourses on the services appointed by the Liturgy for Sundays and Holy Days. By the Hon. and Rev. Samuel Best, M. A.
Bledsor's Examination of Edwards on the Freedom of the Will.
Sermons for Saints' Days, by Rev G. E. Biber, LL.D.
An account of the Life and Writings of S. Irenæus, Bishop of Lyons and Maytyn, by James Beaven.

NEW YORK HISTORICAL SOCIETY.

COURSE OF LECTURES: 1852—1853.

For the benefit of the Fire Proof Building Fund.

THE COMMITTEE on Lectures have to announce that the Course of Lectures for the benefit of the FIRE PROOF BUILDING FUND, will be opened at Metropolitan Hall, on Thursday evening, December 2, 1853. The Course will consist of Ten Lectures, to be given on Thursday evenings of December, January and February. Among those who have liberally consented to lend their names and service for this object, are the following gentlemen:

Hon. GEORGE BANCROFT, of New York.
" PIERRE SOULE, of Louisiana.
" JOHN A. DIX, of New York.
" EDWARD EVERETT, of Massachusetts.
Rev. FRANCIS L. HAWKS, D. D., of New York.
CHARLES O'CONNOR, Esq., of New York.

The Committee are also authorized to announce, that the Forty-Eighth Anniversary Address will be delivered by the Hon. RUFUS CHOATE, of Massachusetts, at the conclusion of the course, under the direction of the Committee of Arrangements for the Anniversary.

Admission to the Course will be TEN DOLLARS for each Ticket. Tickets to the Course will also admit the holder to the Anniversary Address, by the Hon. RUFUS CHOATE, of Massachusetts.

Each Member will be entitled to one ticket to the course —NOT TRANSFERABLE IN ANY CASE—to be had on application at the Library Rooms, in the University.

Tickets may be procured on and after Thursday, the 25th instant, at the Bookstores of Horace H. Moore, Merchants' Exchange; Appleton & Co., 200 Broadway; C. S. Francis & Co., 252 Broadway; Evans & Brittan, 697 Broadway, and at the Library Rooms in the University.

AUGUSTUS SCHELL,
FRANCIS L. HAWKS,
GEORGE H. MOORE, } Committee.

Nov27-2t

WILLIAM HENRY FRY'S

LECTURES ON MUSIC.—THIS COURSE of TEN Lectures will be given on successive TUESDAY EVENINGS, commencing on Tuesday, the 30th inst, at

Metropolitan Hall.

The aim of these Lectures will be to present in a condensed form, an illustrated history of the rise, progress, and present state of all departments of instrumental and vocal music; whether sacred, dramatic, symphonic, classic, romantic, or national, or of those various kinds which it would be difficult to class specifically. The manner in which the subject will be treated, will enable the hearer to understand the structure of various musical compositions, to form more correct opinions of the performances of vocal and instrumental artists, and to comprehend more clearly the proper terms of musical criticism. In short, the efforts of the lecturer will be to give, as minutely and thoroughly as such a course of musical lectures can, a view of the literature, an analysis of the philosophy, and an explanation of the technicalities of music, both as a science and an art. A residence of several years in Europe has enabled the lecturer to collect a large amount of rare materials for the practical illustration of the historical and critical text.

The Illustrations

of these Lectures will form one of their principal attractions, and will be so copious and particular as to leave no Historical or Critical passage of the text misunderstood by any hearer who can distinguish the difference between varying sounds. The *present state*, as well as the origin and progress of the

Opera, the Oratorio, and the Ballad,

will be illustrated by the performance (by *Artists of distinction*, an ample Chorus, and grand Orchestra) of the most popular and characteristic passages in the works of

The greatest modern Composers,

whose Overtures, Solos, Concerted Pieces, and Choruses will all be made to contribute to the elucidation of the lecturer's text. And as a condensed History of the Art from the *remotest ages and in all countries* will be given, and every statement sustained and explained by the performance of a musical composition in the style remarked upon, a copious but carefully made selection of

Curious and Rare Music of all Ages and Countries,

will be produced. The Lecturer has made researches in the great Libraries of Europe, and has obtained an *unbroken sequence of musical compositions*, commencing at a period *more than a thousand years* distant, and which forms a complete exponent of the development of the art from the time of Charlemagne.

Paintings of antique and barbaric instruments, and copies of the Illuminated Music Books of the early ages of the Catholic Church, will be exhibited. In the course of the lectures, there will be an analysis of Greek poetry in its musical relations; likewise an extended view of the application of English poetry to music, indicating the resources of the language and the reforms required. Among the curious music to be performed, are:—"The Chinese Hymn," sung in presence of the Emperor at the Annual Thanksgiving, and supposed to be the oldest piece of music in existence; Various national and sentimental airs of the same people; The chief religious and secular airs of the East Indians, exhibiting their early efforts in the production of melody; Egyptian music collected during Napoleon's Expedition into that country; Two Ancient Greek Hymns rendered into modern notation after Meibomius and Burette; Ode of Bocoe of the 9th century; Song of the battle of Fontanet, of the same era; Song of Eric, the Duke of Frioul; Complaint on the death of Charlemagne; *Ut queant laxis*—the origin of the modern system of solfeggi—from the original; Chorus sung anciently in Venice at the ceremony of the marriage of the Doge with the Adriatic; Song of Blondel, the troubadour who accompanied Richard Cœur de Lion; Song of the French Armies in the year 1400; Chants of the Sainte Chapelle, 13th century; Extracts from Hugbald on Harmony of the 9th century, the earliest writer known on the subject; the most ancient piece of music in parts, handed down in England; Selections from the Music Book used by Queen Elizabeth; Palesna's Original Mass; Gluck's *Orpheus* and *Erydice*; Extracts from the works of the Founders and Subsequent Masters of the Chief Schools in Europe.

The Illustrations having shown the progress of the Art thus far, the number of Solos, Duetts, Trios, Quartettes, Chorusses, Overtures, and other vocal and instrumental pieces from the works of the greatest

Modern Italian, French and German Composers,

which will be given, are entirely too numerous for particular mention in a general advertisement. Among them, however, will be extracts from Le Seur's opera *La Caverns*, Spontini's *Vestale*, Felicien David's *Christopher Columbus*, and Meyerbeer's *Prophete*. And it may be remarked that some of the Lectures will embrace

Grand Concerts

of Classical and Dramatic Music, with Explanatory and Historical Comments; and that for the proper attainment of this object, the Musical Illustrations will be given by

Two Hundred Performers,

including a corps of principal Operatic and Concert Singers of the first grade, an *Orchestra of Eighty*, and a

Chorus of One Hundred.

The design of these Lectures being not only different from, but wider in scope and more elaborate in detail than any which have ever been presented to the public of either Europe or America.

A Prospectus for gratuitous distribution may be had at all the music stores, setting forth the plan of each lecture, which cannot be embraced within the limits of an advertisement.

SINGLE TICKET FOR THE COURSE - - $5

Payment to be made on delivery of the tickets, at WM. HALL & SON'S, 239 Broadway, on and after Monday, the 22d November, where subscribers may secure their seats for the course.

Upwards of one thousand subscribers have already signed the lists which may be seen, with the Prospectus, at the music stores generally.

To non-subscribers, the price of Tickets will be ONE DOLLAR to each Lecture.

A LADY, the daughter of an Episcopal clergyman, deceased, and herself a communicant of the Church, wishes a situation in a family (a Church family preferred), where her services as a teacher of the English branches, of German, or of music, will be an equivalent for her board. Enquire at 179 sixth avenue.

Nov 20-2t

ST. MARY'S HALL, BURLINGTON, N. J.

The Thirty-Second term of this Institution will open on Monday, November 1, 1852. As many new pupils are ready engaged, early application is requested, either to the Rt. Rev. Geo. W. Doane, Rector, or to Rev. R. I Germain, Principal. oct16-2m

Geneva Institute for Boys.

CONDUCTED BY D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

Aug. 28. 6m

Poetry.

For the following, we are gladly indebted to the *Herald of the Union*, the editor of which introduces them thus: "The fine lines on Wordsworth were sent to us by Tupper, soon after the death of the great Rydal Mount Poet. We print them from the author's autograph copy. They may have appeared before, but we have not seen them in print."

Wordsworth.

I.

We will not sorrow for the glorious dead--
Death is The Life to glory's hallowed sons!
Above this body, in its prison-bed,
Soar the free spirits of those blessed ones
Waiting in hope, on heavenly manna fed:
To such rich feast in beauteous raiment led,
Why should we wail for him, as those who wept
Some Lycidas or Bion of old time,
Mourning as dead the soul that only slept?
No! rather let the Pæan rise sublime
For nature's poet-priest from nature's voice--
Let sea and sky be glad, and field, and fen,
And pastoral vale, and thunder-riven glen,
And dewy Rydal in her bard rejoice!

II.

For there, by hill and dale, in sun or shade,
He "communed with the Universe" in love;
The "deep foundations of his mind" were laid,
Sphered in their midst, on all around, above:
He read God's heart in all His hand had made;
Then, in the majesty of simple truth,
To man's dim mind he showed the mind of God
Lustrous and lovely, "full of pity and truth,"
For high and low, the sunbeam--and the sod!
So did he teach in age, as erst in youth,
To turn away from passion's lurid light
And yearn on purer things of lowlier birth,
Pure, because lowly--which, in God's own sight,
As in His servants', are the pearls of earth.

Albury, April 27. MARTIN F. TUPPER.

From the New York Recorder.

Clara Bell.

BY MRS. EMILY C. JUDSON.

'Mid her Spring's fresh roses lying,
Lovely Clara Bell was dying;
Golden ripples from her head
Mantling half the snow-white bed,
And the violet of her eyes
Lit with rapture from the skies.

All unfearing death's dark river,
Turned her spirit to its Giver,
As the infant to the breast,
Or the dovelet to its nest;
With a saint's calm, meek behavior,
Leaned she on her trusted Saviour.

Treading thus the dim-lit valley,
Where death's sluggish waters dally,
'Mid pale, drooping lily-bells,
Or the moaning asphodels,
Smiles went flitting o'er her face,
Smiles of more than human grace.

To the loved ones round her sighing,
"Sing," she said, "while I am dying!"
And as faltering voices chanted
Of the shores for which she panted,
Her clay fetters downward flinging,
Clara stood with angels singing.

Selected Matter.

The Democratic Review on Roman Catholicism.

The last number of this Review contains an article on Mr. Brownson's Catholicitiy and his Republicanism. It is not long, but the writer has concentrated ages of history within a brief space, and demolished for the millionth time the lying assumption that the Papal Church is favorable to republican liberty. Wisely, the author separates the Jesuits and priestly conclaves from the unreasoning and oppressed masses of the laity, who are denied the privilege of thinking or speaking for themselves. With just discrimination he hurls the anathemas of truth upon those guilty conspirators who, for purposes of ecclesiastical aggrandizement, have through ages, and are now, making merchandize of the souls of men.

'We feel,' says the reviewer, 'as all the world feels, that the present Roman Catholic Church organization is entirely and wholly a political complot. It may be that the form of belief the Church once possessed is wholly unchanged and unchangeable; but if so, its modern divines are its most abominable professors.'

Of the temporizing and ambitious policy of that Church, the article speaks with the familiarity of history.

'For a temporal existence it prostituted itself to the uses of kings; it loaded the Armada of Spain with bulls and excommunications, and joined its thunders to the cannon of Louis XIV. It blessed Louis, the well-beloved, in his amours, and played at give-and-take with Harley and with Bolingbroke, with the Stuarts, with Frederick, with Suwarrow, and with Catherine. It pressed an ultramontane despotic Jesuitism upon France, in obedience to the interests of its supporting despots, till the invincible French people arose in their agony and chopped its head off on the guillotine. It broke the Cave of the Winds, and let out on the world Mirabeau, Doumouriez, Camille Desmoulins, St Just, and Marat. It opposed, truckled to, excommunicated, and crowned with its oils and the iron tonsure of Italian sovereignty, Napoleon. It compelled the abandonment of Josephine, seated an Austrian girl on the neck of the Empire, sold itself to the Holy Alliance, raised up the younger Pitt and Castlereagh to the rule of England, leagued in the third partition of Poland, gave Lombardy to Vienna and Sicily once more to Naples, fulminated its thunders against the Irish rebels of '98, petitioned, through its servants, for the "Union" of their country with the English monarchy, and endorsed the hideous desolation of that land. Doubtless for the benefit of the faith was all this done; but then it follows that the faith is a political object, and the Church a political machine. That is the issue presented to us in those days. We have not sought it—it is pressed upon us; and not being cowards, we meet it. We are called on to yield our intellects to a dictum which arrives at the absurd and vain conclusion of demanding our bodies for the uses of despots. We have seen this Church in our own day purchasing the Papal tiara, one time from a French prison by administering the sacrament of bigamy to a Bonaparte, and again from the lap of a Holy Alliance, the majority of whose members, Talleyrand, Castlereagh, George III, Prince Regent, and Alexander, were, according to its own decrees, schismatics or infidels. We have all read the secret treaty of Verona, and protocols attached, and know how grateful tyrants were for the services of the Papacy against the people, and how earnestly they guaranteed the States of the Church to the Vatican, if the Vatican would continue to act in their service. Again, we have seen it, in 1848, restore itself to the Eternal City by the bayonets of an usurper. We have seen it belie all its promises of years, accept the hospitalities of a Neapolitan Lazzarone, shed its vestments over Lord Russell, over Queen Victoria and her babies, over Francis Joseph, Radetzky, Swartzenberg, and hail with unmitigated delight the triumph of rascality. We have seen a Bishop of Frejus make prayers for the success of the vile and mean murderer of an innocent and unarmed people, and praise God, with highest masses and processions of the Eucharist, for the same. We have seen it everywhere protecting infamy and opposing right; and with brazen impudence it presses on us even in this land, and, in its character as a political scheme of men abhorred from end to end of this continent, demands that we swallow it, cross our paws reverently, and whisper, in solemnest accents, "We believe!"'—*Christian Intelligencer.*

From the Banner of the Cross.

The Consecration in New York.

It was our privilege to be present on this most interesting occasion. We need hardly add anything to the full and faithful account given in another column. Seldom, if ever before, has the Church in America witnessed a more imposing and impressive scene. The glorious sanctuary, so well suited for such an occasion, the number of Bishops, so happily increased by one from the Colonial Church, the array of two hundred clergy, for the most part clothed in surplices, and the crowds of deeply interested laity, all combined to make this, always solemn ceremonial, one of the most remarkable which the Church has ever witnessed in our land. We can heartily adopt the words in which the N. Y. *Churchman* commences its notice of this ceremony:—

'It is our duty to record, with the utmost joyfulness and gratitude, the consummation of the most important event that has concerned this diocese for several late years. We mean the consecration of the Reverend Jonathan M. Wainwright, D.D., D.C.L., to the arduous and responsible office of Provisional Bishop. The day was auspicious, and an immense congregation, crowding the vast edifice in every part, witnessed the solemn and imposing ceremony."

We can also most cordially respond to the wish thus expressed in the closing paragraph of the same account, trusting that this happy and auspicious beginning may be an omen of what shall be the continuance of the solemn and dignified office conferred.

'Thus terminated this impressive ceremonial, we trust a beginning for better things to the Diocese, than the strife and disunion which have of late unavoidably prevailed. The cordial greetings, the joyous faces, and heartfelt expressions of satisfaction and joy from all and every one present, are favorable omens of future peace and good.'

In this connection we quote, with pleasure, one or two extracts from a communication in the (London) *Morning Chronicle*. It is written by F. H. Dickinson, Esq., an active and devoted Layman of the Church of England, and one gratefully remembered by many American churchmen for his kindness and attentions. The object of his letter is to use the course and result of the proceedings, in the New York Convention, as an argument in favor of "Synodical Action." He thus speaks of the choice made.

'The *New York Churchman* of October 9th gives full particulars of the election of Dr. Wainwright as provisional bishop of New York. Those who were acquainted with the reverend gentleman during his recent visit to England will, I am sure, agree in the satisfaction at this choice, which has been already announced in your columns. I have much regretted that the speech he made at the board of the Society for the Propagation of the Gospel, when he appeared there, immediately after his arrival, as the representative of the American episcopate, has never been reported.'

After referring to the course of events which made this action necessary, he says:—

'Two years ago the general convention agreed on canons to enable New York to elect a provisional bishop. Last year Dr. Creighton was elected; but he, with commendable modesty, declined the heavy burthen of the episcopate, and the diocese continued to be administered by the standing committee.

When the annual synod assembled at the close of the last month, it showed its appreciation of Dr. Creighton's motives by naming him chairman of Convention, and, after some preliminary proceedings, went to the election of a provisional bishop. If I understand those proceedings aright, they indicated a nearly unanimous desire to take advantage of the canons which enabled them to elect a bishop, and in this there must have been a sacrifice of very deep feelings on the part of the friends of Bishop Onderdonk, for the sake of peace and strength.'

He then speaks of the "most christianlike and gentlemanly behaviour of Dr. Vinton and his chief supporters"—adding in conclusion:

'I will only notice the appointment of the standing committee—the Chapter, as I may not unfitly call it, for the year ensuing. Here there was no disagreement of consequence: four clergymen and four laymen were at once named by commanding majorities of both orders; and for the honor of New York it may be stated that Mr. Hoffman, the author of a work on American Church law, already known and valued in this country, was named by every clergyman present, and by the whole lay vote, with the exception of three.

'The clerical vote for the lay members of the standing committee was most remarkable; none of those chosen had less than 80 votes, no other candidate had more than 12, and they were 16 in number. I may ask, as a layman, whether the interest of the Church may not be safely entrusted to laymen in whom the clergy have such confidence as this vote denotes.

I will merely appeal, in conclusion, to any candid man who will attend to these facts, and ask his opinion whether the Church may not be safely and wisely governed by such a body as the diocesan convention of New York, when once the dissentions between clergy and laity have been healed by the wholesome influence of mutual power and mutual duty.'

De Quincey, the English Opium Eater.

The London *Examiner* for October devotes nearly four of its columns to an eloquent review of the writings of this most remarkable man. "The result of De Quincey's labors," says the reviewer, "now lies before us, comprised in seven elegantly printed volumes, provided by enterprising Boston publishers for the expanding circles of American readers." Messrs. Ticknor, Reed and Fields have the satisfaction of being the first to issue the works of an author who seems, in his own splendid descriptions, "to bear a charmed life." They have collected his writings themselves from various sources, and they have the author's entire approbation and sanction to continue the series. An arrangement has been made with Mr. De Quincey by which he has received a pecuniary benefit, not unwelcome in his old age. When a young man, he possessed means sufficient to be able to make a gift to Coleridge of three hundred pounds, at a time when Coleridge was deeply in want of assistance, and when those two great writers were unknown to each other. De Quincey is now living at the little village of Lapwade, near Edinburgh, in a snug cottage, which he calls "Mavis Bush." A recent visitor found him a delightful old man, passing the evening of his life in a secluded retreat, with his three daughters, charming young persons, whose daily delight and pleasure seem to be to render the decline of their father's existence comfortable and happy. De Quincey's intellect suffers no decline, but his thinking powers are as strong and vigorous in their expression now as when he unveiled those hidden chambers of the brain in the "Confessions of an English Opium Eater," and those more wonderful papers, the "Suspiria de Profundis." The companion of Charles Lamb, Coleridge, Southey, Wordsworth, and Hazlitt, his life, probably, is fuller of retrospective interest than that of almost any living writer.—*Boston Transcript.*

Blackwood on Popery.

Blackwood's Magazine, though anti-republican and tory in politics, speaks out on the subject of Popery as no literary magazine on this side of the Atlantic deems it proper to speak.

We give two extracts, both true and strong. The first shows that Papists, in claiming liberty abroad, claim what they never had at home; the second expresses a general truth which all history confirms.

The Papist demands religious liberty. The words, in a Papist's lips, are jargon. He has never had it in any country on earth. Has he it in Rome? Can a man have the absurdity to call himself a freeman, when the priest may tear the Bible out of his hands; when, without a license, he cannot look into the Book of Life; when, with or without license, he cannot exercise his own understanding upon its sacred truths, but must refuse even to think, except as the priest commands; when for daring to have an opinion on the most essential of all this—his own salvation—he is branded as a heretic; and when for uttering that opinion he is cast into the dungeon; when the priest, with the Index Expurgatorius in his hand, may walk into his house, and strip it of every book displeasing to the caprice, insolence, and ignorance of a *coterie* of monks in the Vatican?

"If the legitimate and noble boast of the Englishman is, that his house is his castle, what is the house of an Italian Papist but his dungeon? If the Irish or the English Papist demands 'religious liberty,' let him demand it of his master, the Pope. If the Papist desires it, let him break the Popish fetter and emancipate himself. Till then, we must look upon his claim as lawlessness instead of liberty, and hypocrisy instead of religion.

"We affirm, in the most unequivocal manner, that to be free, nations must be Protestant. The Popish is utterly incompatible with freedom in *any* nation. The slave of the altar is essentially the slave of the throne. We prove this by the fact, that no Popish country in the world has been able to preserve, or even to have a conception of the simplest principles of civil liberty. If we are told France is free, the obvious reply is, that though France is the least of all Popish countries, it is wholly under military government; it has no habeas corpus; and no journalist can discuss any subject, without exposing himself to government, by giving his name. Would this be called liberty in England?"—*Christian Intelligencer.*

Bishop Doane Once More.

We have received a printed circular, entitled, a few considerations addressed to the members of the Protestant Episcopal Church," which is signed a "Catholic Churchman." It attacks the Episcopalians of New Jersy thus:—"Bishop Doane's clergy are, some of them his *fathers;* some his *brothers;* some, his *more than brothers;* some his *darlings*. How can it be expected that such a family should ever present for trial one of their own number?" After this scurrilous attack, which is in keeping with the spirit of the party with which he acts, he wonders why the Diocese of New Jersey consider themselves and Bishop Doane *one*. The fact is that the diocese of New Jersey is guilty of the same crime that their Bishop is, and that is loving *ardently* the Church of their fathers—of being "high churchmen."

"A catholic churchman" can deal out all the low slang about "darlings" and prove himself an amateur special pleader—but the facts are against him. They are these—when the court assembled for the trial of Bishop Doane, a committee of the diocese of New Jersey, asked admittance, and when once admitted protested against the Bishops acting, and claimed entire jurisdiction in the matter themselves. Urging that according to the canons of the Church the primary right to present their Bishop resided in them. They further stated that they had investigated the charges, and that they were false and groundless or harmless. The House of Bishops decided *that such was the law*. This settled the matter. The settled law of the Church then, is that the primary right of presentment rests in the convention of his diocese. The convention in this case did examine into the matter, and the result was that they almost unanimously exculpated their Bishop and expressed their confidence in him. He (the Bishop) is loved most by those who know him best. The clergy that see him in his every day life have confidence in him and believe him to be a persecuted man. The people flock in crowds to hear him. In this situation of affairs, no Bishop, or man who values the good repute of the Church or has a decent regard for the proprieties of life, would pursue the matter further. But such is not the case. They now attempt to set the popular feeling against him, and with a malignity which, to us, appears more unchristian than all Bishop Doane has been charged with, seeking to poison the public's and his people's mind with their "oft repeated tales." The decree has gone forth that Bishop Doane must be put down—degraded—the next thing is to rake up something, proceed in due form, and then consummate the decree. They have been baffled in their pursuit. They now shed "Alligator-tears," and their howlings are recorded in such circulars as the one of which we have been speaking, and in the presenting Bishops' cards in the secular press.—*American Artisan.*

Queen Anne to the Grand Duke of Tuscany.

[From the Halifax Church Times.]

While Rev. Basil Kennet was Chaplain to the English Factory at Leghorn, though they exercised their religion with the utmost caution and privacy, he met with great opposition from the Papists, and was in great danger of the Inquisition. They had given secret orders to apprehend him, and hurry him away to Pisa, and to dispose of him in the severest manner. Upon notice of this design, Dr. Newton, the English Envoy at Florence, interposed his offices at that court, but could obtain no other answer than that he might send for the English preacher, and keep him in his own family as his domestic chaplain, otherwise he must take the consequence; for, in religious matters, the Court of Inquisition was superior to all civil powers. The Envoy communicated this answer to the Earl of Sunderland, then Principal Secretary of State for our ever-to-be-remembered Queen, Anne the Great. In Her Majesty's name, he immediately returned the following directions:

"Sir, Yours of the 16th and 24th I received. In answer to which I have laid the whole affair before Her Majesty, who has commanded me to order you to tell the Great Duke and his Ministers, in her Majesty's name, that, if there be any molestation given to her Chaplain residing at Leghorn, she shall look upon it as an affront done to herself and the nation, a breach of the peace, and a violation of the law of nations; and shall, by her fleets and armies, which will be all the year in the Mediterranean Sea, not only demand, but take satisfaction for any such injury offered; and that the Priest of the Great Duke's Minister here, and all frequenters of his chapel, must expect the same treatment. And if they talk any more of the Pope or Court of Rome, you must cut the matter short, by telling them Her Majesty has nothing to do with that Court, but shall treat with the Great Duke as with other independent princes and states. And this you must do in the most forcible manner possible.

SUNDERLAND."

As soon as this letter was communicated by the Envoy to the Great Duke, the contents were immediately imparted to the Pope and his Cardinals, who so well understood the argument of fleets and armies, that Mr. Kennet escaped their intended fury, and continued for several years to officiate as a minister of the Church of England, in a large room set apart for a chapel, in the Consul's house, with public prayers, and a course of sermons, since published to the world.—*Gentleman's Magazine, January*, 1739.

PUNCTUALITY.—Washington was a minute man. An accurate clock in the entry at Mount Vernon, controlled the movements of the family. At his dinner parties, he allowed five minutes for difference of watches, and then waited for no one. If Members of Congress came at a late hour, his simple apology was, "Gentlemen, we are too punctual for you;" or "Gentlemen, I have a cook who never asks whether the company has come, but whether the hour has come."

Nobody ever waited for General Washington. He was always five minutes before the time, and if the parties he had engaged to meet were not present at the time appointed, he considered the engagement cancelled, and would leave the place and refuse to return.

From the Church Times.

Filial Duty.

The great law of nature has implanted, in every human breast, a disposition to love and revere those to whom we have been taught, from our earliest infancy, to look up for every convenience, comfort, and pleasure in life. While we remain in a state of dependance on them, this impression continues in its full force; but certain it is, that it has a tendency to wear off, as we become masters of ourselves; and hence the propriety of those laws by which, in the institutions of different nations, it has been attempted to guard against a degenerecy into filial ingratitude and disobedience.

"Honor thy father and thy mother," was the command of the Divine author of the Jewish dispensation. "That thy days may be long in the land," is the peculiar reward which he promises to those who obey the solemn injunction. And as he has been pleased to express his approbation of a steady adherence to this law, by singular marks of favor, so also did he punish the breach of it by exemplary displeasure—death was the only expiation for this offence.

In China, let a son become ever so rich, and a father ever so poor, there is no submission, no point of obedience, that the latter cannot command, or that the former can refuse, and the filial duty is the same with the prince as with the peasant; and the emperor, every New-Year's day, pays a particular homage to his mother in the palace, at which ceremony all the great officers of the state assist.

When Edward the First, King of England, was in the Holy Land, he received, successively, the news of the death of his only son, and of his father, Henry the Third, he took the first loss resignedly; but on the second, he was quite comfortless and dejected. When Charles, King of Sicily, expressed his surprise at this difference, Edward replied, "God may give me more sons; but the loss of a father is irrecoverable."

THE EVERGREEN FOR 1853.

ON the first of January next will be issued the first number of Vol. X of the EVERGREEN, or CHURCH FAMILY MAGAZINE.

The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.

The proprietor will be aided by the following, among other contributors:
Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.
"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.

For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 copy for one year	$2 00	
2 Copies, or more, for one year	1 50	each.
6 " "	8 00	
12 " "	15 00	
20 " "	23 00	
30 " "	30 00	

The payment in all cases to be invariably in advance.

Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.

Each number will contain 32 pages and a beautiful steel engraving.

The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.
Rev William Berrian, D.D., Rev A. Bloomer Hart,
Rev John McVickar, D.D., Rev W. Walton, D.D.
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☞ The postage is *one cent* to all parts of the United States.

All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20-tf 121 Fulton St., N. Y.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance;* but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information or entrance, early application should be made to the
oct23-tf REV P. L. JAQUES, Rector.

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

WANTED.—A lady to give instruction in Music, French, and Drawing, to a limited number of pupils: none need apply but a thorough Churchwoman. An American lady preferred. The best references required. Apply to the Editor of the Churchman. sep13-tf

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26 6m

$1,524,258.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852
Office, No. 11 Wall Street.

In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258
The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JAMES STEWART, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.

N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

"TAKE HEED HOW YE HEAR."

IDIOSYNCRASY OF SECTARIANISM, in the abuse of the doctrine of private judgment, a plain tract, for plain common-sense people, by a Presbyter of the Diocese of New York, price 10 cts. Just published and for sale by
STANFORD & SWORDS,
Church Publishing House,
Nov 20-2t 137 Broadway.

THE Church School Choir meet in the School Room, 190 West 19th street, every Saturday morning at 11½, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.

A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.

Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.
JAMES A. JOHNSON, Chorister.
R. BOND, Artist.
WM. B. STOUGHTON. Principal. oct23-3m

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot. Newark, March 14, 1851. tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

JUST RECEIVED FROM THE LONDON PUBLISHERS.

SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgan, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50.
Second series, 4 vols, 12mo. $4.

TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.

ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.

Also, cheap editions of many standard works of English divines.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6-tf 20 John St., N. Y.

CHURCH SCHOOL,

FOR Religious, Physical, and Intellectual training; 190 West 19th St., WM. B. STOUGHTON, Principal; patronized by members of the following Parishes:
Annunciation, Holy Apostles,
St. Peter's, Holy Communion,
Holy Evangelist, St. Thomas,
St. Luke's, Calvary, N. Y;
Calvary, Brooklyn; Grace church; Jersey City.

Visitors.—Rev. Samuel Seabury, D. D., Rev. Eli H. Canfield, Rev. Isaac H. Tuttle.

The school year is divided into two sessions. First, commences May 1, and ends Nov. 30; Second, commences Dec. 1, and ends April 30. Summer vacation, from July 1 to September 1. The school is divided into two departments, and each department into three classes. The principal is assisted by eleven excellent teachers.

Terms, from $30 to $100 per year, according to department and class.

N. B.—Clergymen who wish to recommend a school to their parishioners are invited to call and examine the arrangements and learn the advantages of the Church School. Sept 11-3m

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:
The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD
LAYMEN.
Wm H Aspinwall, Esq, John J Boyd, Esq!
Messrs D Appleton & Co, R C Wetmore.
Sept 25-6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance*. Modern Languages and Music *extra*.

For more particular information address, the Rev. D. P. SHORT, Ridgefield, Conn.

REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox
Sep 11-6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851—tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th-tf

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Orford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20-tf

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.
From January 1, 1852, to July 1, 1852,
850 new policies have been issued.

The premiums during the same time amounted to	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	205,669 98
Premium on policies in the hands of Agents,	4,522 08
	528,815 26

MORRIS FRANKLIN, President.
ISAAC C. KENDALL, Vice President.
PLINY FREEMAN, Actuary.
New York, August 15, 1852. tf

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24-tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $800 upwards.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 29, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 54 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Peatreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8-tf

SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,

Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietors.

JOHN BECKER, Proprietor.